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CHRISTIAN WORK;

OR,

NEWS OF THE CHURCHES.



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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE British Parliament met on the 16th. A session was begun in which ecclesiastical warfare will be carried on with strongest feelings on both sides. There are two classes of Christian men who view the proposed disestablishment of the Irish Church very differently. The one consider that, if accomplished, it will inevitably lead to the universal triumph of Popery in Ireland; the other, regarding Protestantism as injured by its anomalous position as the richly-endowed church of the few, think that the result will be the strengthening of the Church and the spread of Christian truth. In any case, great care must be taken that no system of indiscriminate endowments be established which, by confusing light and darkness, degrades the whole Christian cause. The battle will be fiercely fought, and will not, it is likely, be finished in the present year. If the principle of disestablishment be granted, many of the details may occupy several sessions. A great nunnery case has occupied public attention, which brings to light the wretched oppression of the convent system, and shows that a system of inspection should be introduced.

In Scotland, the question of spiritual independence, which has lain at the bottom of all Scottish Church controversies, has been brought again before the country in an able speech by the well-known Dr. Buchanan of Glasgow. The occasion is the statement recently put forth by some of our leading statesmen and others as to the rule of the State in things spiritual being the only sure protection of the Protestantism of the Church. Dr. Buchanan's views on this subject are identical

with those promulgated by Dr. Chalmers in his famous lectures, in defence of Establishments delivered in London. That defence was based upon their supposed essential independence, and assailed strongly the Erastian theory and practice. The Union negotiations are not proceeding very successfully, but a correct judgment cannot be formed till after the meeting of the Supreme Courts in May. The opinion in favour of an immediate union of the English Presbyterian Church and United Presbyterian Church in England, which would necessitate the separation of the latter from the church in Scotland is gaining ground. The statistics of the United Presbyterian Church recently published indicate most gratifying progress.

The Irish Church bishops have in vain sought from the Government the power of summoning a Convocation. They will probably soon, however, adopt the synodical system in their different dioceses, and invite the clergy and a certain portion of the laity to take counsel together. If the disestablishment be accomplished, there are symptoms already that the future government of the Church will be conducted by mixed synods with the bishops as presidents, as in Canada and other colonies. Cardinal Cullen, who has been received by the Lord-Lieutenant, is watching very closely the crisis, especially in the hope of getting money for a denominational scheme of education. His tactics would need to be closely observed and guarded against, if Ireland is not to lose the benefits of the education she has, and to be put hopelessly at the mercy of the ignorant ultramontane faction.

In the Roman Catholic countries of the continent the liberal movement makes constant progress, more perhaps in the direction of infidelity than of pure Christianity. It is satisfactory, however, to see that in Spain the government and the Cortes place religious liberty among the principles of highest importance for the welfare of the people. The murder in the Burgos Cathedral has roused a more intense indignation than ever against the bishops and clergy. At the same time the simple preaching of the Gospel is well received. The place of worship opened by Señor Ruet, at Madrid, has been crowded, and a church is likely soon to be built. Trigo, one of the friends of Matamoros, has also been most successful in his work in other parts of the country. Altogether, notwithstanding the idle clamour against evangelisation raised in many of the English journals, there seems a most hopeful field opened up for the spread of Christian truth. We learn, also, that in France there is an increasing interest in religious questions, and that the books, widely circulated at the time of the Exhibition, continue to bear much fruit. In all parts of Italy the good work proceeds, and the presence of the papacy in Rome, if it does harm in other parts of the world, serves to keep alive and increase the Italian dislike of papal rule. In fact it is the Romish countries themselves that are now dealing the severest blows to the Papal system. In Austria religious liberty is hailed by all parties except the ecclesiastics; and in Bohemia and Moravia the old reformation spirit is reviving. A great change is passing over Papal Europe, in every section except Ireland; and it is most important that the Protestant churches should be alive to the emergency, and ready to take advantage, in a worthy spirit, of the great openings which appear for the promulgation of the pure and simple Gospel of the Lord Jesus Christ.

Turning to the East, we find from the annual reports which we quote of the American mission in Turkey and Persia, that the gracious work of God continues abundantly to prosper. New congregations are constantly arising. The liberality of the people who are generally adopting the system of tithes, sets a good example to the older churches of Europe and America. Many native pastors, of excellent gifts, are now presiding over the congregations, all through the valleys of the ancient Mesopotamia; and the influence upon the surrounding community is very marked. The Nestorian mission, which has sixty-two native

preachers, added more to its numbers last year than in any previous periods. It is spreading out its branches to many districts around its centre, Oroomiah.

Sir John Lawrence has recently retired from the office of Governor-general of India, his period of service having expired. His loss is deeply felt by all classes, and by none more than Christian labourers in the mission field, whose influence he appreciated and fostered, though rightly abstaining from official encouragement. The manner in which he is esteemed by the natives shows that a true Christianity allures them and does not repel them. Our present number contains a very interesting and encouraging letter from Mr. Smith, the veteran Baptist missionary in Delhi. The native church which is large and prosperous has now resolved to be independent of all European aid; and since the 1st of January, while all the work continues, there has not been one native preacher with a salary from England. It is of exceeding importance that this spirit of independence should be fostered when the churches are ripe for it. It gives strength and life to the churches themselves, and it gives security for their permanent continuance. From a paper on Vernacular Education, issued by the Missionary Conference of Calcutta, we learn that not more than half a million of children in the Bengal presidency are receiving instruction out of forty millions. The Conference presses for a great increase of schools, and reflects justly on the fact as discreditable to the British Government.

Looking to the West Coast of Africa it is satisfactory to know that the recent persecution of the converts connected with the Church Missionary Society has not done harm but good. The native Christians, in the absence of the European missionaries, remained firm in their Christian profession. There has been much sickness, and the heathen conscience has connected this visitation with the enmity exhibited towards Christianity and its professors. The native pastors have acted a most noble and consistent part. The church in the island of Madagascar, which stood faithful in its many years of bitter trial, is now reaping its reward. The churches are crowded, and the profession of Christianity has become the fashion of the day. The Romish missionaries, who have been attempting to undermine the work, acknowledge in extracts we have given its extent, while they profess to ridicule it.

From the Sandwich Islands we learn that at the close of the year there were twenty-six native

pastors besides thirteen native missionaries in the Marquesas and Micronesia. The Theological College has twenty pupils, and the mission amidst many obstacles, specially from the encouragement given to vice by foreigners, was on the whole prosperous.

We have given a sketch of the work of the New York City Mission, which employs both male and female labourers. Much had been done in the

year. About 22,000 persons had been persuaded to attend public worship. Many had been reclaimed from drunkenness, and permanently added to the membership of the Christian Church. There is an extraordinary account from Utah of a Baptist minister having obtained the use of the Mormon tabernacle, and addressed in it a congregation of upwards of 4,000, among whom was Brigham Young himself.

THE WALDENSES IN ITALY.

It is one of the signs of the times fitted to cheer our hearts and strengthen our faith in God, to see these brave and pious mountaineers, who so long endured the fires of persecution, now sallying forth from their rocky fastnesses to invade with the Sword of the Spirit the territories of their persecutors. It is something new, for instance, to learn that in Venice, "the Vaudois heretics, like a set of raging wolves, have rushed into the fold of the Patriarch" of that city, and that the Romish Church, alarmed by the inroad, sent an able and eloquent priest to denounce them, but that he has been obliged to retire from the field discomfited!

These are the poor people of whom the Rev. Dr. Gilly, of Norham wrote:—Sixty-eight enactments, were put in force against them between 1561 and 1686. The edicts ran thus: 'Wishing by every means in our power to eradicate the heresy,' &c., or 'In our zeal for the Holy Catholic, Apostolic and Roman faith, desiring to pluck up the tares,' &c. Blind must he be who does not discern the finger of God in the preservation of the Vaudois. There is nothing like it in the history of man. The tempest of persecution has raged against them for 700 years, and yet it has not swept them away, but there they are in the land of their forefathers; because the Most High gave unto the men of the valleys stout hearts and a resolute spirit, because He made them patient of hunger and thirst and nakedness and all manner of affliction."

And as a fitting sequel to their past history, as the wonderful development of God's purpose in their preservation, He has now sent them forth to evangelise in the land of their spiritual foes. He has permitted them to occupy with their

college a Cardinal's mansion in the capital of Italy, and to set up a mission staff with a congregation of more than 300 evangelical worshippers in one of the old palaces of beautiful Venice, "The Bride of the Sea." Such a transition from old times has been thought a happy illustration of our Lord's words, "Blessed are the meek, for they shall inherit the earth."

In the January number of *Christian Work*, sketches were given of the progress made at some of their stations in Italy, taken from the Report of the Committee in London, organised a year ago, for assisting these missions with funds. It speaks well for the interest that is felt in the work, that in the first year upwards of £1,000 were remitted from England in aid of the cause.

This contribution forms, however, only part of what is required for the work of evangelisation. From Scotland and Ireland, from Protestant Germany, and from the United States, very substantial aid has been sent, making together about £5,000. We are glad to learn that a deputation is to visit England and Scotland in the course of this month, to awaken further interest, and to give information on the subject. It was hoped that Dr. Guthrie of Edinburgh, would again form one of the deputation as he did last year, but the state of his health forbids the effort, and in his stead, his son, the Rev. David Guthrie and the Rev. A. B. Campbell, both of the Free Church of Scotland, who have taken a personal interest in the work, and the Rev. M. Prochet, of Genoa, have been selected. The meetings cannot fail to be deeply interesting with such men to advocate the cause.

Our brethren in Scotland have taken special interest in the work for some years, several of their ministers resident in Italy taking also an active

share in it ; and it seems a happy circumstance that in addition to the ancient love of England for these suffering Vaudois, she should now be called upon to aid in the evangelisation of the two most popish countries in Europe, namely, Italy and Spain, as our doing so can hardly fail to have a beneficial influence on ourselves : and while "the man of sin" is making such progress in certain quarters in this Protestant country, it is only right that a counter attack should be made on the enemy's territories.

We learn that there are nearly one hundred places throughout Italy and Sicily, where the Gospel is proclaimed, and where more or less progress has been made towards forming evangelical congregations ; and judging from the reports of travellers whose hearts are in the work, there seems to be a great readiness among the common people to listen to the simple preaching of the Gospel. But the ignorance and vice that prevail are appalling. It is estimated that at least two-thirds of the population can neither read nor write. Hence the Waldenses establish schools wherever they go, and at present, of their 81 agents, 32 only are ordained ministers or evangelists, while the remaining 49 are teachers. The mission schools are the more needed, because the Government schools are too often conducted by priests, whose interest it is to teach the children as little as possible.

In Venice there is a flourishing school of 70 children under an able Waldensian master ; and, in order to show the healthy condition of that station, we cannot do better than quote the following passage from the "Voice from Italy," from which our information is chiefly gleaned :—

"There are two female assistants, besides a committee of the ladies of the church, under the management of the pastor's wife, who instruct the young girls in various industrial branches. The master is about to open an evening school for adults, whose education has been sadly neglected by their former *spiritual* teachers. The young men of the church have formed themselves into a society, under the direction of the pastor, for the purpose of self-improvement ; a pleasant room has been assigned them in the new palace, which they have fitted up at their own expense for a reading-room, and provided themselves with newspapers and periodicals, and also begun to form a collection of standard books. Thus they are pleasantly and profitably occupied, instead of wasting their evenings at the cafés, which are the bane of Italian life. It will be encouraging

to the friends of the mission to know that although these people are mostly poor, yet they are beginning to learn the power of benevolence. They now systematically support their very poor and sick as far as possible, through their committee for that purpose. They have also made subscriptions for funeral, sacramental, and other purposes connected with a regularly organised church. They are now resolved that when they enter the new palace, they will undertake the entire support of the general expenses of their church."

The Cavagnis Palace, spoken of above, has lately been purchased for the Waldensian mission in Venice, the landlord of their former premises having, at the instigation of the priests, refused to renew the lease. Of the cost of the palace, £2,320, exclusive of an annuity, Scotland has contributed about £1,000, America £500, and England as yet little more than £100 ! Nearly £1,000 are still required to complete the purchase.

At Genoa, also, where the Vaudois church has been greatly blessed in gathering souls to Christ, there is an excellent day-school of 70 children, and a Sunday-school with nearly an equal attendance. At Leghorn there are 181 children receiving instruction at the mission schools. At Naples the Evangelical Aid Committee has more than 330 children in five schools, besides 154 in three schools to which they give grants in aid. One of these is under the Vaudois church. Notwithstanding the active opposition of the priests there is a steady increase in the attendance, and the progress of these clever little Neapolitans, particularly in Scripture knowledge, is quite surprising.

At the Waldensian College in Florence there are 11 students, of whom 8 are Waldenses, receiving a thorough theological training under Professors Revel, Geymonat, and De Sanctis. There is, however, much need of bursaries of about £30 each to help the young men in their course of study ; and it is also felt that a classical institute as a means of preparing Italians for entering the college would be of great service.

In connection with the work of evangelisation, the system of colportage has been of great value in preparing the way for the reception of the Gospel. The British and Foreign Bible Society employs about 30, and the Scottish National Bible Society about 18, agents for the sale of Bibles, while the Italian Publication Committee is busy translating and printing religious books and tracts for circulation.

Looking at the general state of Italy in regard to religious belief, it is sad to think that so many of her people are passing from the ranks of Popery to those of infidelity; and although this is due mainly to the false teaching of the Church of Rome, it does not indicate any greater preparedness to receive Gospel truth, but rather a state of indifference and scepticism, even more difficult to deal with than popish superstition. How vastly important that, in this state of transition and while so many are turning away with aversion from the false religion taught them by the priests, we should do all in our power to make them acquainted with the truth as it is in Jesus.

A remarkable decision in favour of religious liberty has lately been given in the case of a young Christian of Pisa connected with the Plymouth Brethren. He had been sentenced to six months' imprisonment for refusing to take the oath as a witness in a court of justice. He appealed to a higher tribunal and was set at liberty, on the ground that, although there was no exception to the law requiring witnesses to be examined on oath, still in a case of conscience the law must give way: thus recording a victory for the principle of freedom of conscience.

We close this article with an extract from "Incidents of a Continental Tour," written by a lady, and given in the pages of the *Revival*, as it shows what may be done by those who have the love of souls at heart, and how impressible these children of nature are:—"We proceeded on our journey, along the shores of the Adriatic, and

rested for some hours at a lonely spot by the sea-side. We walked along the sands, and took refuge from the heat of the sun under a fisherman's boat. We gave some books to the women, who were interested in seeing and speaking with English people. The books were evidently a great attraction, as other fishermen's wives came up to receive one, and one or two men, who listened to an explanation of their contents. We soon had a congregation of twenty or thirty of these hearty and unsophisticated people, and it was a scene worthy of an artist's pencil, as they listened with unbroken attention and tears to the words of a sister from another land." After proclaiming the Gospel message to a crowd assembled in one of their cottages, it is added: An "aged mother clasped my hands and kissed them, saying, 'My daughter, God has sent you here before I die to tell me of a Saviour,' as she rocked herself to and fro with emotion. The people were moved and lavished their caresses on me, whilst I exhorted them to look to Jesus, and rest alone upon his precious blood for their salvation. An intelligent fisherman explained a few things which he thought they would not understand, and all spoke their thanks with loving looks. We could scarcely get away, for they seized our hands and covered them with kisses. They seized my skirt and held me fast, not wishing to part from us, and at length stood outside the door watching till we were out of sight. Oh, how we have longed and prayed for some one to follow up the work!"

HUNGARY—PROGRESS EXTERNAL AND RELIGIOUS.*

THE kingdom of Hungary is by far the largest crown land of the Austrian empire, containing about 110,000 square miles. To Hungary are reckoned also the regencies of Transylvania, Slavonia, Croatia, Dalmatia, and the military boundary.

This kingdom embraces all the central and most inviting portion of eastern Europe, and has ever been distinguished for the exceeding abundance, richness and variety of its natural productions, mineral resources, and its excellent breeds of

cattle. Situation also, in almost its entire extent, upon the Danube, its vast products ascend this river westward into the very heart of Europe, giving bread to Switzerland, Austria, and the countries of western Germany; they also go down the river eastward into the Black Sea, and from thence by the Bosphorus and the Dardanelles, to supply the countries of southern Europe upon the Mediterranean, and are carried even to England and America. At present, lines of railroad are being constructed from the principal centres of this kingdom to the Adriatic, which will tend greatly to extend its commerce with the southern states of Europe and the west.

* By Rev. William Clark, in *New York Christian World*.

In material wealth and prosperity, there is probably no European state advancing so rapidly at present as Hungary. On my last visit to this country, a member of the Hungarian ministry said to me: "Pesth, our capital, is now growing like your Chicago of the west, and is becoming more and more the granary of Europe. The grain and flour of Hungary go even to America."

The resources of the country are being rapidly developed, and capital largely invested in schemes and enterprises for its aggrandisement. Recently as books were opened in Pesth to take stock in a railroad to be constructed from a central region to the Adriatic, such was the rush of the would-be holders, that it was necessary to call the police to preserve order.

In Hungary there is now perfect religious liberty, and this in an eminent degree. By the restoration of the Hungarian constitution, the entire kingdom was practically, as well as legally, withdrawn from the operation of the concordat, and became even more free than the other parts of the Austrian empire. The Roman Catholics of the entire country gave up the concordat without a loud murmur or complaint, and throughout all the provinces of the Hungarian crown not one voice has been raised against the revivification of those laws relating to questions of creed, that had been founded upon the most liberal basis, but which Austria for many years had refused till now to be put in operation. Civil matrimony, reform of the confessional, the emancipation of institutions of learning and schools from clerical control, and other similar measures which, in Italy and Austria, encounter violent opposition from the priestly party, in Hungary meet with no antagonism whatever.

In Italy too, though there is a great degree of religious freedom, yet the first article of the civil constitution declares the Roman Catholic religion the religion of the State, while in Hungary a few days since Baron Eötrös, the *Cultus* minister, introduced into the Hungarian parliament a measure to secure the equality of all communions or creeds with respect to the government.

The Hungarian ministry is composed entirely of liberal men, who are also men of great ability and experience. Count Andrassy, the minister president, was banished in 1848, and for twelve years resided in England and France. During Kossuth's administration, he was for a short time his minister at Constantinople, and was an intimate friend of our American charge d'affaires, Mr. Brown. Though a Romanist, his views are

of the most liberal kind. He is an ardent friend of civil and religious liberty. Baron Eötrös, the *Cultus* minister, has also long resided in England, and is a special admirer of our American institutions. He thoroughly understands and appreciates highly the working of our free religious agencies, and their influence upon the population of our country. He speaks also of our educational system in terms of the highest commendation.

For the Christian church, desiring to vitalise and convert the nations by the living, quickening truths of the Gospel, Hungary presents a mission field unsurpassed in interest and importance by any other perhaps in the world.

No part of the Protestant Christian church has fought so violently for the truth, or defended and preserved it under such great difficulties, and in the midst of such terrible and long-continued persecutions, as the Hungarian Church. For many centuries previous to the Reformation, she had three powerful enemies with which she was ever in conflict—Mohammedanism, the Greek Church and the Church of Rome; and at the time Luther appeared, when Germany was slumbering in the embrace of Rome, Hungary with Bohemia and Moravia were full of spiritual life and vigour, and when the doctrines of Huss were brought into Hungary it was found that the same doctrines had been for centuries the inheritance of the Hungarian Church. But to maintain this inheritance she ever fought like a champion and suffered like a martyr. And when, by the peace of Westphalia, the Protestants of Germany were able, with the exception of Silesia, to enjoy complete civil and religious liberty, the Austrian empire was little affected, and the Hungarians, Bohemians and Moravians suffered on, and have continued thus to do more or less to the present.

It is this champion, the old Hungarian Church, that is now shorn of her strength, and like the man fallen among thieves, needs help from the Good Samaritan. The Protestant Church of other lands ought not to forget the Hungarian Church in this her time of need, the old heroic defender of the pure Gospel, standing for a thousand years a mighty tower of defence upon the eastern frontier of Protestant Christendom. The universal Christian church needs Hungary to-day with her old fire and heroism. The church needs a champion just in the position where God in his providence has located the Hungarian Church. A living, spiritual church, here, would influence Mohammedanism and the Greek Church of Greece and Servia on the south, and of Russia on the

north. This church, too, as an evangelising agency, is needed for Austria. Let Hungary be vitalised and evangelised anew, and a strategic point, of the highest importance, is gained in establishing Christ's kingdom among the nations, and not only this, but an agency, a power, a force is secured to his kingdom, inferior to no other that can be found among the nations.

Politically, civilly, and religiously, it can with truth be said that Hungary is destined to play a most important part in the future of the Austrian empire. The public press of the capital of this empire has acknowledged this truth. The living, moulding forces are to come, in great part, from Hungary; hence, if Hungary can become a truly spiritual Protestant country, Austria will ere long become the same. And, in my opinion, the realisation of this latter ought not to be regarded by the Christian Church as a thing improbable. I fully believe that great empire will yet be a Protestant land in its entire length and breadth.

Evangelising the Austrian empire is a practicable enterprise, as much so as constructing a railroad to the Pacific, or tunnelling the Alps, and if the Christian church had the enterprise and wisdom of the children of this world, it would be done. If, for example, three effective agencies, such as the American Bible Society, the Tract Society, and the American and Foreign Christian Union, would vigorously co-operate in such a work, it could be done.

The Roman Catholicism of Austria is not like that of Italy, or of other Latin nations. It is not a hardy and robust faith. The Teutonic as well as the Hungarian mind of Austria has an aptitude for liberty and Protestantism. Indeed, all the people of the Austrian empire, of whatever race, are capable of thinking and acting for themselves, and they know well that sacerdotal despotism is incompatible with political freedom, and the prosperity of their country. This is clearly proved from the fact that though such wonderful measures of reform have been inaugurated in Austria during the year past, and by a ministry most liberal, yet the people appreciatively, and intelligently sustain the ministry, and even demand still greater progress in religious as well as civil reforms.

I will now state a few of the chief encouragements for Evangelistic, Tract, and Bible work in Hungary, and what is true of Hungary is true in general of the entire Austrian empire.

1. The people are everywhere awakening to a new life; a life political, civil, educational and

religious. There is progress, activity, and growth, and a rising of the entire nation into the higher region of constitutional and religious liberty. There is not only a receptivity, but a demand for new and progressive ideas, such as there never before has been in Austria.

But religious life and progress have been more marked than political, and rapidly increasing for the last ten years. A truly religious reform in Hungary, Bohemia, Moravia, Silesia, and the region of Vienna, commenced about 1857. In that year numerous conversions were reported in all parts of the empire, in Bohemia, Moravia, Silesia, in Vienna, and in Carinthia, as well as in Hungary. So large was the number of converts this same year in Moravia, and Austrian Silesia, that the Archbishop of Olmutz issued a circular letter calling back to the fold the sheep that had gone and were going astray. In this letter he said, "We have learnt that you have the impious idea of seceding from the Holy Catholic church, and of confessing the Evangelical faith. We therefore exhort you, in the name of God, to return with a heart full of sincere repentance, and thus secure your eternal salvation. For by adopting the doctrine of these heretics, you deprive yourselves of eternal life, and precipitate your souls into the abyss of perdition."

Sad to say this religious movement has hardly been noticed by the Protestant Church of England or of America. Very little assistance has been rendered to the scattered and faithful few, labouring and praying to bring back again into Bohemia, Moravia, and Hungary, the sturdy and living doctrines of Huss and Jerome.

2. There is great encouragement to do Evangelistic, Tract, and Bible work in Austria, from the fact there are in every part of the empire points of spiritual life, small churches, feeble it is true, but having the life in them to respond to aid, and be kindled into bright and shining lights by the assistance which the universal Protestant church might now give. How many of these interesting, though small churches in Bohemia, Moravia, the Tyrol even, and Southern Austria down to the Adriatic, and eastward throughout the whole extent of Hungary to the remotest point of Transylvania! These are almost innumerable; they have many of them been buried for centuries, but there are still living embers which the church might easily fan into a mighty flame.

3. As a consequence of this religious awakening, the eagerness of the people to obtain the

Scriptures and religious books is very great. Colporteurs are everywhere welcomed, and their sales are very large. Even in the most remote districts and the poorest villages, the inhabitants, not having money, bring fowls and eggs in order to obtain the Bible, or a religious tract. In the remote province of Transylvania, one colporteur, Mr. Riedel, has scattered a vast number of copies of the Scriptures and tracts. Another colporteur we employed in the city of Pesth, went from house to house, visiting Catholics, Protestants, and Jews, omitting no one, and he was eminently successful. For want of funds this colporteur was given up. Our Bible-woman also, in her eminently successful labours, finds the same ardent desire everywhere among the people for the Bible and religious tracts. Our evangelist, too, Mr. Fröhlich, has travelled extensively through Hungary, forming many acquaintances among pastors and people, and he confirms the same statement of the great and universal desire on the part of the people to obtain the Scriptures.

4. It is also a matter of great encouragement for Christian societies to labour in Hungary and Bohemia, that there is the best possible native agency which can be made available. Many Hungarian and Bohemian pastors are awakened and sympathise fully, and desire to co-operate with efforts made for the evangelisation of their

countries. These pastors are mostly poor, being obliged to labour in the field, to raise something for themselves and their families to eat, and they are so scattered in various parts of the country, that if they could receive some small assistance, they might become evangelists and veritable missionaries in their several districts. Such pastors could also become valuable helpers in the work of translating religious books and tracts into the various languages of the empire.

And finally, it is most encouraging that such a work of evangelisation can be carried on, on friendly relations, and in sympathy with the Protestant churches of the country. True, these churches are to a great extent lifeless, but here and there is found a pastor truly awakened, and even in general there is great friendliness, and especially among the pastors in large cities, and the professors of seminaries and colleges.

At present our evangelist, Mr. Fröhlich, is preaching temporarily for Superintendent Torok, of Pesth, perhaps the most influential pastor and professor in the Protestant church in Hungary. This man I have known well for the past ten years, and I am certain that a vigorous work of evangelisation carried on in Hungary would have his sympathy, and eventually his hearty co-operation. The Protestant churches of Bohemia would show equal favour and sympathy with a work of evangelisation.

PROTESTANTISM IN BOHEMIA AND MORAVIA.

BY REV. F. E. KLEINSCHMIDT.*

BOHEMIA and Moravia, forming part of the empire of Austria, are bordered on the north and east by Saxony and Prussia, and on the west by other countries of Germany. For more than a thousand years they have been inhabited both by Slavonic tribes and Germans. The former, calling themselves Cesky (or Tschechs), number two-thirds of the whole population, and speak a language very similar to the Polish and Russian. Bohemia and Moravia, which may be regarded as two districts of the same country, have signalised themselves in a most interesting manner, by the part they have borne in political and ecclesiastical

history. It is *here* that the extreme point of the Slavonic wedge enters the compact body of the German nationality ; *here* that the progress of the Greek Church was stayed by Roman Catholicism ; and *here* that a Protestant movement was successfully inaugurated prior to what is termed "the Reformation" ; whilst in the renowned city of Prague, the capital of Bohemia, the dreadful "Thirty Years' War" took its rise,—a war which convulsed the greater part of Europe, and for ages kept Germany divided.

The object of this paper is to give a brief description of the present state of Protestantism in these two countries, and consequently a few words on their previous religious condition may not be out of place. It was a matter of little

* Published in *The Messenger of the Church of the United Brethren.*

moment that already in A.D. 845 fourteen Slavonic Bohemian nobles were, with their retainers, baptised by Romanists at Regensburg, in Germany; their heathen countrymen did not follow their example, influenced, as they were, by the national antipathy to the Germans. But the case was very different when the two brothers, Cyrillus and Methodius, came from Thessalonica (in the northern part of the Greek empire) to Moravia, in A.D. 863. They brought with them the doctrine of Christ; they translated the Bible into the Slavonic tongue, and conducted divine service in the language of the people. From Moravia Christianity extended also to Bohemia. But just about that time, viz. A.D. 867, the separation took place between the Greek and Roman Catholic Churches, and by the aid of the Romish Bishop of Regensburg, the Pope succeeded in subjecting Bohemia and Moravia to the Roman See. Romanist rites were, indeed, gradually introduced, but a secret opposition remained at all times rankling in the bosom of the nation; and this was the cause why, at a later period, the sermons of those who preached the word of God had such marked effect. About A.D. 1360, two servants of the Lord, Miliè (Militsch), a native of Moravia, and Conrad Von Waldhausen, a German of Vienna, preached, each in his own tongue, the doctrine of repentance at Prague, and multitudes were converted.* The most distinguished of their followers was John Huss, the well-known, humble-minded, and upright servant of the Lord, who, by his preaching in Prague, and afterwards in other parts of the country, roused a spirit of intense enthusiasm throughout the nation. But the prince of this world, even the Devil, rose in enmity against him, as he is wont to do with every true servant of the Lord Jesus. Huss was summoned to appear before the Council of Constance (in the Grand Duchy of Baden), and on his refusal to recant, was condemned to be burnt at the stake.

On July 6th, 1415, this noble martyr expired in the cruel flames, confessing, with his last breath, the Lord Jesus, and expressing his trust in that Saviour who had suffered and died for his sins. After a bloody war, successfully carried on by the Bohemians against the German Emperor Sigismund, who had infuriated them by his faithlessness, perjury, and cruelty towards their

beloved teacher, John Huss, peace and independence were in some degree secured. During this period the work of the Lord, as begun by Huss and his predecessors, was continued.

The most important fact in the history of this part of the kingdom of God was the gathering of a Christian congregation in the year 1457, called the "*Unitas Fratrum*," or "The Brethren's Unity," which constituted itself an independent church, by obtaining in 1467 the ordination of its priests from the Waldenses. Though Protestants of other denominations were to be found in Bohemia and Moravia, especially since the Reformation, still it is this small Church, which was widely extended throughout those two countries and Poland, which may, and must, be termed the *Original and National Slavonic Protestant Church* of these lands.

But this remarkable national phenomenon was not exclusively Slavonic. As from the beginning of the religious movement in connection with the introduction of Christianity into these regions, there was an admixture of the German element, so it was in the case of the Brethren's Unity. Waldenses, but Germans by birth, being expelled from the Margravate of Brandenburg (in the north-east of Germany), took refuge in Bohemia and Moravia among the Brethren, and formed congregations at Landsron and its vicinity in the former, as also at Fulneck in the last-named country.*

At a later period there was also a German congregation of the Brethren at Posen, one of the chief towns of Poland. For about a century and a half this Protestant Church of the United Brethren was a blessing to these and other countries. Gradually, however, relaxing in piety, forgetting that the only weapon of a Christian is the word of God, and taking up arms, along with other inhabitants of the country, against the Emperor Ferdinand, the first impulse to the Thirty Years' War was given at Prague, in 1618. It is well known that in 1620 the arms of the Emperor and of the Romanists were victorious. A considerable number of the nobility perished on the scaffold. Thousands of Protestants were expelled, and those who did not venture in any wise to confess Christ, were forced to conform (in appearance at least) to the Romish Church. No

* See Neander's *Church History*. Such was also the case in England, when the United Brethren appeared and Methodism arose.

* See Lasitius' MS. History of the Brethren, and Von Zezschwitz's *Vergleichung der Catechismen*, etc. The name "Fulneck" is derived from "Fullen" (a foal) and "Ecke" a corner, the district being noted for its excellent breed of horses.

man, in Bohemia and Moravia, was permitted openly to call himself a Protestant. Nevertheless the Spirit of God cannot be bound nor coerced by weapons, or craft, or cunning. Thousands of Protestants secretly read the Bible, and other edifying books, which they had kept concealed; and occasionally, when the Spirit of God began to work more mightily in their hearts, they forsook their homes, and sought liberty of conscience in the neighbouring Protestant countries; and thus it was that descendants of the German Congregation of the Ancient Brethren's Church, who had been living in the vicinity of Fulneck in Moravia, emigrated in 1722 to Saxony, where they renewed the Church of the United Brethren. In this restored form, this Church, the members of which are called "Moravians" in England, has spread over many parts of the world, and one of their "settlements" is to be found at Fulneck, near Leeds, named after the town of their spiritual fathers in Moravia.*

The descendants of the Ancient Bohemian and Moravian Brethren, who had remained in their own country, continued in secret to edify and to encourage one another.

Finally, after this violent suppression of Protestantism had continued for one hundred and sixty years, it pleased the Lord to raise up a friend in the Emperor Joseph II., who like Cyrus in the case of the Jews, proclaimed liberty to the poor captives. Through his liberal legislation the Protestants were permitted publicly to assemble, to appoint their own ministers, to build churches, and to administer the sacraments, though some restrictions still remained. This change took place in 1781, and the result of this Edict of Toleration was the public acknowledgment of 100,000 souls in Bohemia, and of about half that number in Moravia, that they were not Roman Catholics. The greater part of these lived in the neighbourhood of those very towns which had been the chief seats of the Ancient Brethren, as Leitomischel in Bohemia, and Prerau and Fulneck in Moravia.

Judging from this fact, and also from the books they had in their possession, and other circumstances, it is clear that the most of these people were the descendants of the Ancient Brethren. They belonged, almost without exception, to the

lower orders. When they came forward, asserting they were not Romanists, and had been asked what they professed to be, they declared themselves to be "Bohemian Brethren."* They were however, told they would not be permitted to assume this name, but must either adopt the Augsburg Confession, or the Second Helvetic Confession, the latter being the one used by the Reformed Church in Hungary. As there had been a more pronounced leaning in the Ancient Brethren's Church to the doctrines and system of Calvin, about sixty of these newly-formed congregations professed adherence to the Helvetic Confession, whilst well-nigh thirty adopted the Confession of Augsburg. All the Germans chose the latter, except a small out-lying parish in the district of Landscron, by whom the Helvetic Confession was preferred. But of the German Lutheran Congregations, about four only seem to be lineal descendants of those evangelical Christians, whose public religious profession was suppressed by Ferdinand II., the remainder dating their origin to immigration from Germany, or to their having been formed in some other way.

All these congregations were deeply impoverished, and most of the ministers whom they obtained from Hungary had not only to learn a language which was perfectly strange to them, but could scarcely procure a living. This was the state of things down to our own times, when, dating from 1848, the Protestants of Bohemia and Moravia gradually obtained full religious liberty, whereby they were enabled to form connections with the Protestants of other countries, and, making known their distressing condition, to ask for aid. A cheerful response was given by some Christians of Basle, in Switzerland, and by the Gustavus Adolphus Union of Germany. Means were thus provided whereby landed property was purchased in Moravia, in equal proportions, for the Lutherans and the Reformed Congregations, and thus the salaries of the ministers were increased. Bohemia is to be dealt with in like manner, and this plan is to be steadily persevered in. A goodly number of young men have been educated for the ministry in Basle, and also by the Free Church of Scotland. In different parts of Germany, especially in the West, Bohemian youths have been boarded by pious people, and thus enabled to attend the

* The original name of the site of this settlement "Fullneck," which has been retained among the country people to the present day. The name "Fulneck" was preceded by "Lambshill" and "Gracehall."

* This fact was communicated to the writer by the historian, Dr. Gindely of Prague, who referred to his having inspected the official records of that period.

grammar schools. In the case of some Protestant ministers and schoolmasters, whose means were] very limited, educational provision has kindly been made for their daughters, as, for instance, by the Rev. Mr. Heldring, of Zetten, in Holland; the Institution at Kaiserswerth, on the Rhine, and several German Boarding Schools of the United Brethren. This education is, in some cases, entirely gratuitous; in others, the charge is only nominal. There is the greater necessity for such efforts, and for their enlargement, as decidedly Christian schools for Protestants, where more than elementary knowledge is imparted, are scarcely to be found in Bohemia and Moravia, except a boarding school for girls at Krabschitz, near Raudnitz, in Bohemia, and a preparatory school for the training of schoolmasters at Lissa, in the same country.

The former was founded by the Rev. Mr. Schubert (reformed minister), and the latter is under the direction of Mr. Utikal, a schoolmaster who has been educated in Prussia. Both are eminently Christian men, and my very dear brethren in the Lord, whose acquaintance I have made by repeated visits to their country. I am sorry to say that the Lutherans do not avail themselves of these institutions, which are both as yet in their infancy: indeed, the German Protestants in Bohemia are precluded from so doing by their language.

Surely, then, there is here a loud and well-

grounded call for help! There is urgent need in Bohemia and Moravia for higher schools, in which to train ministers and schoolmasters; and it is also most desirable that the efforts of those Christians outside of the bounds of these two lands, to supplement the deficiencies existing there, by the education of promising young people of both sexes, should be energetically promoted and sustained. I would also add that Mr. Ruhmer of Neusalz on the Oder in Silesia, is anxious to receive young Bohemians into an institution there, in order to train them as schoolmasters. Let us then remember the gross spiritual darkness of Bohemia and Moravia, and do our utmost, again to light the torch of evangelical truth; and thus, by God's blessing, these countries, rising once more, even with greater than pristine power, may be made instrumental in bringing the Gospel to millions of the cognate Slavonic nations in the east of Europe, and so restore the lost link between this part of the world and Asia.

Donations in aid of this important work, kindly forwarded to the Editor, or Rev. A. C. Hassé, 9, Heathcote Street, Gray's Inn Road, London, will be forwarded to the Rev. T. Reichel, of Neusalz, who will divide the sums received between the Moravian Educational Establishments alluded to above, the Rev. Pastor Heldring, and Mr. Ruhmer, as circumstances require. Such distribution will be accounted for in the *Messenger*.

MEDICAL MISSIONS—MADRAS.

WE have received an "Occasional Paper" (No. IV.), issued by Mr. David Paterson, the medical missionary, in which he gives a clear, succinct and satisfactory account of his labours, as they now appear after the vicissitudes and experience of twelve years. Without entering into details, many of which are already well known to the readers of *Christian Work*, we shall content ourselves with quoting, in the first place, his introductory observations on the progress of medical missions, and then, in the second place, his modest and reasonable appeal in behalf of the hospital under his charge.

"It is not so necessary, as in former years, to enter into any detailed explanation of the nature and objects of medical missions. Their

principle is now pretty generally understood and appreciated, and every year they are not only taking a firmer hold of the Christian mind, but steadily extending the field of their usefulness. Whereas, six years ago they were represented in India, as far as we know, only by this mission, and in Ceylon by Dr. Green at Jaffna, there are now medical missionaries in each of the Presidency towns.

"In the valley of Kashmir Dr. Elmslie is winning the hearts of the people in spite of much organised opposition, and is paving the way for other workers to follow in his footsteps; in Jey-pore, Dr. Valentine occupies a position of singular interest and importance, acting at once as physician to the Rajah, Director of Public Instruction,

and carrying on without restraint his own special work ; again, Mr. Lowe has already left his mark in Travancore, having gained not only the confidence of the people, but the countenance of the native government where he is labouring. Besides these, there are several of our American brethren, such as Mr. Chester at Dindigul and Dr. Scudder at Arcot, who, in addition to their other missionary duties, have opened dispensaries and hospitals. But these facts only partially illustrate the progress which has been made within recent years. It is almost impossible to estimate the extent to which medicine is now becoming the handmaid of the Gospel. The band of medical missionaries *specially set apart* for the work is as yet indeed very small, but in addition to these there are not a few members of the profession in our Presidency towns scattered all over the country, who, while discharging honourably and efficiently their duty to the state, at the same time exercise a quiet but powerful influence, doing good and communicating as they have opportunity.

"The mission hospital is not yet so efficient as it ought to be, but probably it is quite as much so as we had any right to anticipate. In the course of nine months fifty-eight patients have been admitted, but a much larger number have applied and been refused, simply because we had not the means of maintaining them. The expenses connected with the hospital are much heavier than those incurred in the dispensary, and bearing in mind that they have to be met without any additional resources, it is a matter both for astonishment and gratitude to God, that we have been able, without incurring any debt of importance, to do so much. A few of the patients preferred—indeed made on admission a stipulation—that they should provide their own food ; but while this of course relieved us of the responsibility of their support, it has not been found to work well in practice. It prevents us from exercising a proper control over the diet, and the people themselves soon get tired of their arrangement, their food coming to them out of season, being cooked and carried there often from a distance. The consequence of this has been, that several who began by dieting themselves, have, after a time, fallen back upon us, so that, in point of fact, the relief to our funds has been merely nominal.

"In the early part of the year there was a somewhat severe epidemic of intermittent fever in the villages immediately to the north of our hospital, nearly 200 cases having been treated at

the dispensary in the course of six weeks. Some of these were so reduced by the fever and by starvation, that, humanly speaking, their recovery would have been very problematical, had we not been in a position to receive them as *in-patients*, and, in addition to medical treatment, give them the support which they so urgently required. Under the circumstances, we trust that we shall not be thought trespassing on the kindness of friends in *making a special appeal in behalf of this important department of the mission work.*

"The hospital again is not equipped as it ought to be, and to do so now would involve an outlay which the state of our funds does not at present warrant. We hope gradually to supply what is wanting, and, as hitherto, without touching directly on the means placed at the disposal of the mission. *A little special assistance would enable us to supply much that is now wanting, and contribute materially to the thorough and efficient working of the hospital.* As an illustration of what has been done, it may be mentioned that the eight iron beds now in use have all been placed in the hospital by the kindness of friends, to whom, and especially to Robert Franck, Esq., of this place, the mission is much indebted. At present, the male and female wards are separated by a temporary bamboo partition ; the patients have no blankets for their beds, and it is necessary, both for sanitary and other reasons, that small out-houses should be built in the compound. Although the outlay for these will be comparatively small, still it is too great to be met out of the ordinary funds of the mission, especially as it is now burdened with an annual charge of more than one hundred rupees for house and land tax, not to speak of repairs, all of which are at present met by the rent of the missionary, the balance being devoted to the hospital expenditure."

We have perfect confidence and great pleasure in recommending this *special* object, so unobtrusively set forth, to the prayerful consideration and liberality of the friends of medical missions. Mr. Paterson is an admirable example—we had almost said a typical one—of a medical missionary ; he is a man who *does* more than he *says*, and labours on, from year to year, in spite of manifold difficulties and infirm bodily health, without either uttering a complaint or magnifying his own exertions and self-denial. He now directs attention to a *special* mode of helping the mission at Madras, and adding greatly to its efficiency. A hospital in its very nature affords better op-

portunities for evangelistic effort than a dispensary. This must be obvious to every one who thinks upon the subject. He has laboured in the dispensary for many years, with many encouragements, and now, having obtained a small hospital, after many disappointments and long waiting, he asks us to help him in working it, with some measure of efficiency. The eight iron beds, which he particularises, show that everything is on a moderate scale; and therefore a comparatively small sum annually would render very important assistance.

In explanation of the concluding sentence of Mr. Paterson's appeal, we may mention, that he pays a rent to the institution, where he now resides, in consideration of a separate house for

himself and family being no longer required. This surely ought to be discontinued, whenever the funds admit of it. In the meantime, this *rent*, paid by the missionary, serves the triple purpose of paying the house and land tax, repairing the institution buildings, and helping the hospital expenditure.

We conclude with expressing a hope that some friends of the cause may be induced to contribute *especially* to the hospital fund of the Madras Medical Mission.

The Secretary of the Edinburgh Medical Missionary Society, No. 8, Shandwick Place, will be glad to take charge of contributions for this important object.

LOVE FOR THE WORK.—A missionary of the American Board, placed in trying circumstances by the ill health of his wife, some of whose friends in America, without consulting her, had suggested that they should be released from the service, and at once return to their native land, referring to this suggestion writes as follows:—"Mrs. — asks that you will pardon this affectionate anxiety; — wrote without a hint from us, solely on her own responsibility. I think I can literally say, that not the faintest desire to return to America has ever *once* tormented me by its presence since I came to Turkey. Such a contingency is the greatest possible misfortune for the foreign missionary. It is unbelief alone that produces so much mawkish sympathy for foreign missionaries in the churches. I say 'mawkish' deliberately. As missionaries we love sympathy, provided it is Christian; but we do not want that which considers us martyrs, because we are deprived of great easy-chairs, Brussels carpets, gas lights, evening papers, railroads, and refined society, 'Go ye into all the world, and preach the gospel to every creature,' and 'Lo, I am with you always, even unto the end,' is the sole reason why I am in Turkey, and it is amply sufficient. Missionary discomforts are uniformly inversely as one's love for the Saviour; and when the latter is perfect the former entirely disappear. This at least is our theory. Blessed be the God and Father of our Lord Jesus Christ for all and every trial, for it brings us nearer to him."

It is an interesting mark of the progress which has been made in the mission work, within fifty years, that the Hawaiian Evangelical Board of the Sandwich Islands have issued a call for a general convention, to be held at Honolulu, in the month of June, 1870, to which delegates are to be invited from all the missions in the Pacific. The time will be the Hawaiian Jubilee, or semi-centennial anniversary of the establishment of the American mission in the Sandwich Islands. Both native delegates and foreign missionaries labouring in the islands are to attend and take part in the conference; and the several missionary packets which have been established for the accommodation of different missions are to be employed as means of passage. It will be a truly animating and hopeful event.—*New York Independent*.

THE Evangelical Lutheran Missionary Society, which for the present has its seat at Leipsic, reported at its last annual meeting an income of 56,000 thalers (3,000 thalers less than that of the previous year), and an expenditure of 66,000 thalers. Still, as the year opened with a balance of 16,000 thalers in the treasury, it closed without a debt. The society also reported 15 European missionaries, 6 country-born preachers, 71 catechists, and 109 teachers, all labouring in Hindostan. The whole number of "Christians" is 8,400; 263 heathen and 280 children of "Christians" having been baptised within the past year.

INTELLIGENCE.

England.

(From our own Correspondent.)

PARLIAMENT opened on the 16th of February. The session will be one in which ecclesiastical affairs will have more prominence than they have had for a long series of years.

The Ritualists have generally yielded to the decision of the Judicial Committee of the Privy Council, but there is no limit to their statements of Popish doctrine. The blasphemous tenet of the sacrifice of the mass is taught as boldly as in the Church of Rome itself. One of their organs unblushingly states that on the cross there was no sacrifice at all, and asserts that the only sacrifice for sin is the wretched wafer manipulated by the so-called Christian priests. Several of the organs of this party advocate the worship of the Virgin Mary. They in fact seem to wish to out-rival each other in asserting the most degrading doctrines of the anti-Christian system of Rome. These questions must be taken up if the church is to be preserved. It is monstrous to permit such teachers to remain in communion with the Reformed Church of England.

The enthronisation of the Archbishop of Canterbury took place on the 4th February, with great solemnity. A large number of visitors were present. The new Archbishop is undoubtedly popular. The Bishop of London has spoken out already very plainly as to the Protestant character of the church, and he will, we hope, carry out a vigorous policy.

A case has been exciting much interest in the courts in connection with a convent at Hull. A lady who had been ejected has proceeded against the Mother Superior for damages. The evidence has brought out an amount of petty tyranny and persecution which puts these institutions in the worst light. This exposure will, in the present state of feeling, do much good.

There are now, it appears, in the United Kingdom, 2,447 Baptist churches, with a membership numbering 231,506, and 267,396 Sunday scholars. The increase, as contrasted with 1858, has been in churches, 398—about 20 per cent. The denomination is gradually becoming a more organised body. In 1858, 1,140 churches had formed them-

selves into 33 associations; but, in 1868, the secretaries report that they have 40 associations, which include 1,546 churches. While the increase in churches has been 20, the increase in associated churches has been about 34 per cent. A review of the contributions for the year gives, as a summary of the whole—Foreign Missions, £44,925 14s. 5d.; Home Missions, £9,184 15s. 7d.; Colleges, £14,438 2s. 6d.; erecting and enlarging chapels, £69,497; ministerial and eleemosynary funds, £4,036 6s. 4d.; making a total of £142,081 18s. 10d. Deducting the money raised for buildings, and assuming that the denominational funds are sustained by the associated churches, though many of them contribute nothing, the average amount collected and subscribed by each church is upwards of £46, or about 7s. 6d. per member. This rate of contribution is regarded as evidence that the Baptists are alive to the claims of the world and increasingly desirous of taking their full share of the work of its evangelisation.

At the recent annual meeting of Mr. Spurgeon's Tabernacle, the usual reports of the various departments of work carried on by this vast congregation were read. These show that during the past year the weekly offerings in the boxes at the doors, for the support of the Pastor's College for educating young men for the ministry, amounted to £2,000, or nearly £40 per week, a large proportion of which has always been in pence. For the same object donations have been received to the extent of £4,300 more. For the relief of poor members £770 were contributed at the communion table; and a sum of £6,600 for the erection of almshouses for the aged. For Sunday and ragged schools, tract and other societies, the collections made produced nearly £1,000, and £1,760 was lent to other churches for the erection of chapels in which to worship. Contributions for Stockwell Orphanage, about £7,000. All these amounts are in addition to the rents received for the seats, and make in all the noble sum of upwards of £20,000.

A conference on the subject of Sunday trading, convened by the Working Men's Lord's Day Rest Association, was held at Freemason's Hall on the 15th ult. Most of the speakers were of opinion that the combination of tradesmen to do away

with Sunday trading would fail, and that more stringent legislation on the subject was necessary. The especial necessity of closing public-houses on Sunday was also dwelt upon. One of the speakers stated that 4,000 men were employed in London making gas on the Sunday, the gas being mainly required for places of worship, for public-houses, and for railway stations; and he suggested that, as regarded places of worship, the gas should be stored in a holder, which might be filled on Saturday. Another gentleman said that many of the postmen were required to do duty on Sunday last, in order to prepare for the delivery of valentines. He thought a remonstrance ought to be sent to the Postmaster-General.

It appears from the new "Roman Catholic Directory," published *permissu superiorum*, and under the sanction of Archbishop Manning, that there are thirty peers of the three kingdoms and fifty baronets who profess the Roman Catholic faith, and also thirty-eight members of the House of Commons.(?) There are now thirteen Romish "dioceses," including the "archdiocese" of Westminster, all which, taken together, form the "Province" of Westminster, with Archbishop Manning at its head. Of his twelve "suffragans," there remain only two—Dr. Ullathorne, of Birmingham, and Dr. Brown, of Newport, who were among the hierarchy revived by Pio Nono under Cardinal Wiseman in 1850. During the past year there have been no less than sixty-three Romish priests ordained in England and Wales, fifty-six belonging to the regular, and seven to the secular clergy. There are nineteen Roman Catholic chaplains to the Forces, including three "on half-pay." The total of Roman Catholic priests in England and Wales is given as 1,489; the number of churches, chapels, and "mission stations" as 1,122; the monasteries, or convents of men, as sixty-seven; the nunneries, or convents of women, as 214; and the colleges as eighteen in all, including some "preparatory colleges."

Scotland.

(From our own Correspondent.)

THE annual meeting of the National Bible Society of Scotland was held recently in Edinburgh; the Earl of Haddington presided. It appeared from the report that the income of the Society for the year had amounted to £27,975, including legacies of £10,000 from Mr. John Henderson, of Park, and of £2,150 from Lady

Stuart, of Allanbank. During the year 221,024 copies or portions of the Scripture had been circulated by the Society in all parts of the world.

As to the intended appointment of a Romish hierarchy in Scotland, a Roman Catholic journal says:—The Roman correspondent of the *Pall Mall Gazette* repeats the very silly story that two archbishops and ten bishops are about to be appointed to Scotland by his Holiness. Now, as there are in Scotland but 202 priests "all told," it follows that, if this absurd tale is true, each prelate would have something less than ten priests to superintend. The fact is, that no hierarchy whatever is to be appointed to Scotland for the present, but Dr. Eyre, the new vicar-apostolic of the western district, has been created an archbishop instead of a bishop. All the other ecclesiastical titles remain exactly as before, and neither the archbishop nor the two other bishops in Scotland will for the present take the title of any Scottish see.

From the February number of the *United Presbyterian Magazine* we learn that the missionary income for the past year has greatly exceeded that of any previous year, chiefly owing to the very large sums left by the late Mr. Henderson, of Park. It is pleasing to note that the sum from ordinary sources exceeds that of the previous year by £2,582. The entire congregational income of the church for 1867 was £265,561, and this consisted of two parts, viz. £205,815 raised for congregational purposes, such as stipend, church and manse building, debt liquidation, and other interior purposes, and £59,746 contributed for missions and benevolence. The congregational income of 1858 was £165,052; so that the church is now raising congregationally—that is, by seat-rents, collections, subscriptions, and by other forms of congregational machinery—more than £100,000 a year beyond what it was producing by these means, ten years ago. The steps of that advance, during the past ten years, are exhibited in the following ten annual summations of congregational incomes for all purposes, beginning with 1858:—£165,052, £192,461, £202,052, £205,166, £202,875, £216,018, £229,549, £246,701, £260,540, £265,561. The aggregate amount of this congregational income for these ten years is £2,185,975. To this amount must be added £128,818—being an average of more than £12,800 a year for ten years—of legacies and individual donations and subscriptions, passing through the hands of the synod's treasurer, but not coming from congregations, nor in any way

credited to them. The entire income of the church for ten years has thus been £2,314,793.

The Rev. Dr. Buchanan, of Glasgow, introduced recently an overture on the subject of spiritual independence, in which he dealt with the subject in a most statesmanlike manner. His speech has been reprinted and widely circulated.

France.

(From our own Correspondent.)

THERE are cheering symptoms here and there, and these symptoms are increasing. The feeling of *need* has been expressed more or less strongly in all our evangelical papers; in sermons, lectures, books, conversation. The week of prayer was better observed; enquiry is aroused in a practical form, how are we to reach the masses, how to evangelise the Roman Catholics? It is difficult, when life is at a low ebb, to receive at once the stream of full health. Thus the following remark of a journalist is characteristic. He alludes to a visit from an American evangelist: "Is then our church so poor, so sick, that recourse must be had to foreign physicians, and that men must be called from afar to save her? Thank God, we do not need them, we still have the Word of our God, and the Sacraments instituted by his Son; and wherever these means of grace are not denied they will exercise the life-giving power the Lord has put in them!" Similar feeling is expressed by other churches as one or another evangelist comes among them with light and heat from the fountain head. But wherever reviving life has commenced anywhere, brethren from afar are hailed and strenuous calls are sent to them to "come over and help." At the present time Mr. and Mrs. Grattan Guinness are reaching a portion of the ignorant population of Paris in a way that was never before attempted, and night after night the Methodist chapel at Thernes is nearly filled with those who were without the most elementary knowledge of the truth, and who, after the first curiosity is satisfied, continue to attend, seeking and finding salvation. A second missionary effort was commenced by them last week in another chapel and district, which bids fair to equal the first. At these meetings several brethren *speak*—not preach. They bear testimony to the truth, and give boldly and experimentally the glad tidings which the Lord commanded to be told to every creature and He blesses it. Crowds may be drawn by eloquence, or worldly wisdom in

spiritual things, and left as cold as they came; but souls, whether of rich or poor, are saved by the simple story of the Cross.

The young men of the Christian Association of Nîmes have ventured to work among the soldiers, and the response has been a matter for rejoicing and encouragement. The room of the Association is every evening a scene of deep interest from the numbers of soldiers who come to read, write, sing hymns, and listen to earnest words of salvation. Colporteurs and Bible-women are also at work with a freshness and novelty of action which seems very attractive, the Lord's hand being with them. There seems to be a good work going on in Alsac—independently of the strictly orthodox Lutherans, who do not look upon new modes of action with favour—lectures, books, tracts, prayer-meetings, are each taking their place in the field. A Methodist meeting has lately been opened in Strasbourg. In the Jura there is at Arbois a gathering round the Saviour's own Word of Roman Catholics, so that the place of worship is becoming too small. The President of the Besançon consistory has purchased a house for church and school. At Molechamp, in Haute Savoie, a Protestant place of worship has been opened for the Protestants and Roman Catholics, several of whom have embraced a purer faith.

There is an increasing interest in religious questions among the population, which owes its origin partly to the gross attacks of infidelity, and partly to the wide-spread influence of the books distributed, and of the other missionary efforts at the Universal Exposition, 1867. And the increasing freedom tacitly or otherwise granted to those who would spread fundamental truths, is a loud call to exertion. The people are necessarily and increasingly disgusted with Romanism; hideous crimes committed by priests, or perpetrated within convent walls, or in ecclesiastical schools, are given with more or less foul detail in the papers, almost daily; yet the religious orders are on the increase in France. There are a certain number of parishes under the direction of the Recollets, the Capuchins, the Benedictines, the Dominicans and the Jesuits. The Roman Catholic church in France has 18 ecclesiastical provinces, forming 92 archiepiscopal and episcopal sees. All but three of these dioceses have their higher seminary (for the forming of priests). Thirty-six of these are under the direction of diocesan priests, the others are under that of religious orders. There are besides these, four large seminaries in Paris. The five theological faculties are those of Paris,

Lyons, Rouen, Aix, and Bordeaux. There are also the seminaries—in Lyons for the African missions, in Marseilles for the Gallas, in Algiers for the Touaregs, in the Aveyron for Oceanea—besides the apostolic school, and the colonial seminary, and some others. The number of lower seminaries is 172, 14 of which are under the care of religious brotherhoods, and 4 under the Jesuits. Rome is exceedingly active, and exceedingly terrified. Many politicians participate in this terror, and others, who know not by the sure word of God that in the latter days perilous times *shall* come.

Garibaldi has sent out the idea of having a council of *freethinkers* to sit at Naples, while the Pope's council sits in Rome. The François de Sales Association is prospering in its virulent defence of Popery against Protestantism, freemasonry, and infidelity. It received 205,670 fcs. during the past year, and spent 204,543 fcs.

Wholesome lectures are becoming more popular, and many of the Protestant pastors and professors are energetically using this means of speaking to the public, both in churches and halls.

The Evangelical Society is seriously contemplating a change in its mode of direction, opening out its plans to the discussion and advice of every annual subscriber of 25 francs. May wisdom be granted!

Professor John Monod has received from Government his dismissal from the directorship of the Students' Home at Montauban. He made it too much like a home, and greater severity was thought needful. It is a cause of general wonder and sorrow. He has written a noble defence.

Spain.

(*Special Correspondence.*)

DEAR SIR,—Again I am induced to ask for space in your valuable periodical, for the insertion of letters from correspondents in Spain. They show that God has in the past month largely blessed his work, and for this may we return Him thanks. We feel more than ever the need of prayer, that the door may remain open, and that the hands of the few labourers may be made strong.

Whilst fully endorsing the remark of a valued friend, that "the work should be carried on as far as possible through Spanish agency"—yet bearing in mind in the first place the small number of native Protestants possessing the experience which would fit them at once to undertake a missionary life; and secondly, the condition of our beloved English brethren (the writers of the following),

labouring beyond their strength, and yet unable to carry out half of that which lies mapped out before them—it would seem very desirable that other Englishmen should be led to join them. May the "Lord of the harvest" provide labourers!

Very sincerely yours,

SAMUEL SOUTHALL.

128, Briggate, Leeds, Feb. 19, 1869.

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"Madrid, 15th Feb., 1869.

"MY DEAR FRIEND,—In this third monthly report to you I have much to say; but, as you recommend brevity, I will limit my notice to one or two facts of especial interest, and, by our dear brother A—, to give you, by way of episode, a few jottings on his fortnight's visit, just completed, to Valladolid, Burgos, and Leon. I named in my last the taking by the Madrid committee, lately formed, of a house in which to conduct public worship. The opening of the service on Sunday January 24, is known to all in England who take interest in the work of God in Spain.

"The services have been conducted now four Sundays, by Pastor Ruet and our own companion in labour Carrasco. The attendance has been so greatly in excess of the narrow capacity of the room, that less regret is felt that the Committee only took the house for two months, and, by the opposition of the landlord, will be forced to vacate it. They are necessarily seeking a more spacious hall. The services have been distinguished by the most exemplary decorum and attention on the part of those attending, which is the more remarkable as in the Romish church such habits are the reverse of general. Rich and poor, men and women, have been the hearers; priests have not been wanting. And the immediate effect has been the vanishing among those who have attended of the absurd prejudices previously entertained against the reformed teaching and form of worship. This has been the effect concurrently with, on the other hand, fierce attacks and angry menaces on the part of the Neo-Catholics, who call upon the landlord to eject us. One newspaper taking our side, the *Igualdad*, says they have been to see the service for themselves, and find it is not as represented, and that if the Romish clergy desire to prevent the people embracing Protestantism their only course is to reform their own system. Many private testimonies have reached us of the favourable impression produced, which has led many who first went from motives of curiosity to continue regular attendants. An eminent ecclesiastic, whose con-

fidence we enjoy, says he has sent various persons, high and low, to spy, and that with one accord they report to him that they have never before heard Christ preached as in our assemblies; so that he rejoices, hoping that his own church may yet reform. The place of meeting is very small. If 200 persons forced themselves in on the second Sunday, at least 2,000 were unable to find entrance. A disturbance had been threatened, but Rivero, the chief Alcalde, and now President of the Constituent Cortes, issued a proclamation which appeared on the Sunday morning on all the street corners, stating that he was 'determined to maintain the right every man has of exercising the public worship pertaining to his religion;' and at the same time he sent nine officers of volunteers, sword at side, who are stationed two in the Plaza, two in the doorway, two on the stairs, two within the room, and one beneath the pulpit, with orders to two to accompany the ministers to their homes. Thus Rivero made it evident to any who might wish to repeat the Burgos tragedy, then fresh in the minds of all, that they could not do so with impunity.

"In Cordova our countryman, Mr. D. S., has opened his house for the preaching of the Word, and twice a week his rooms, staircase and *patio* are crowded by some 2,000 eager listeners.

"From Alicante I have an earnest appeal from one of the most influential of its inhabitants for a Christian pastor, many of his friends being anxious with himself for the establishment of a Reformed Church in that city.

"The reply, named in my last, as addressed by our brother Carrasco to the inhabitants of Valladolid, has had a very marked effect; besides the 10,000 copies put into circulation by ourselves, it has been reprinted in other parts of Spain. The Cardinal Archbishop has been induced to issue a pastoral to his clergy, which has furnished the opportunity of addressing to his Eminence a letter full of calm reasoning, which can scarcely fail to carry conviction to every reader. We shall circulate this very widely, and so, let us hope, gain a hearing in wide circles for the precious truths of the Gospel of Jesus. The fruit of our seed-sowing covers probably a wider area than we imagine. I was much encouraged to hear incidentally the other day that the house where I spent the summer months, engaged in my literary researches, has since become the focus of what they term a 'Protestant Propaganda.' The little town is bitterly Catholic, and hard things are said of me to whom the blame is innocently imputed.

"The issues of the Religious Tract Society here are doing a work of increasing magnitude, and daily we see more the importance of this agency. Had we the time at our disposal we could and would put into circulation 100,000 every week in Madrid and in the scores of towns where we have willing and trusty fellow workers, 'assured that the tracts would be followed, as always, with a great demand for the Word of God.

"And now, lastly and best, amid much beside, the Scriptures, in the form of gospels and other portions, are going on a large scale into the hands of the people. The individuals who have taken this upon themselves are reaping a large reward, and make us anxious to see the British and Foreign Bible Society in the field with its million gospels. I named in my last that our devoted brother L— was selling freely in a stand which he had hired in an arcade. This his work of faith he has continued, and with enlarged success, often selling 500 Scripture portions in a day. I have seen him sell 1,000 copies of John's Gospel in two hours, an exercise of the muscles as well as of the spirit. On the day of the opening of the Cortes, I was on the way to the ceremony, but found our good brother reaping so large a sale from the crowds who passed up the street that it would have been a denial of Christ had I not helped. One or two others helped, and I was myself seven hours on my feet, vending, to the astonishment of literary and other acquaintances who passed amid the throng. The result of the day was over 3,000 Gospels sold, and with Epistles and other books, an aggregate of much over 5,000 portions of truth passed in one day into the hands of the people. To God be praise! With this there is such a demand for Bibles of the Protestant version at our good brother's stand, that one of his fellow-labourers has gone to France to introduce a supply without delay, there not being one on sale at Madrid at the present moment. It is not difficult to see that the wants of Spain in the Gospel are likely to outstrip us, if we believe that to us in England and other lands it is committed to make known the truth to this perishing people. "A. C."

From another correspondent:—

"Madrid, February 15, 1869.

"At Mr. C.'s request I append to his letter a brief account of my visit to the north.

"At Valladolid, which place I reached on the night of the 27th ult., I found that the good work was progressing. Our friend the medical missionary and his able assistant, the godly colporteur,

are, by means of prayer meetings, of which three are held weekly at the mission rooms, by the distribution of tracts and the sale of the Scriptures (150 copies of the Bible have been sold in two months), sowing the seed over a large tract of country, and we confidently expect a great blessing to result from their labours.

"Feeling our positions in Madrid and Valladolid to be secure, it has for some time been on our minds to establish a centre in Burgos also, fanatical Burgos, where there are 3,000 priests to 30,000 inhabitants, or 1 to 10 (the average in Spain is one priest to every ninety inhabitants). On his way to England devoted Mr. S. spent a day at Burgos to distribute tracts and gospels. He did so publicly at the risk of incurring personal insult, if not something worse. The priests were aroused and incensed; they actually went from house to house, demanding that the books be given up to them to be burned. Shortly after Mr. Greene's hurried visit a horrible event occurred, the assassination, in the cathedral, of the governor of Burgos, at the instigation of a certain portion of the priesthood. To many to attempt under these circumstances the establishment of a centre in Burgos appeared injudicious, if not dangerous; but our wise Mr. C. said, 'Go on.' We reasoned thus: 'The priests who would most oppose our work are cowed by the severe measures of the government, will hold their peace and leave us alone, therefore now is our opportunity. Events have proved that God was guiding us. Accompanied by a godly Spaniard, one of the first fruits of our prayer meetings at Madrid, I therefore proceeded to Burgos, remaining in the latter place five days. The first day we did little, on the second many tracts were given out, and on the third distribution was public, the men employed on the public works were supplied; a supply was by permission sent to the public prison. The commanding officer of the civil guard received us most courteously, assured us of his entire approval of ourselves, our doings, and of our books, and took a supply of the last for all his men. To crown all, the colonel of a regiment of cavalry gave us a written order to enter the barracks and distribute among the soldiers 'tracts and evangelical books,' and we gave to the sergeants some 300 tracts and gospels to divide among the wondering crowd that surrounded us. At night the distribution was continued in the principal café of the town. The result of all was that we sold in Burgos six Bibles and two Testaments, distributed over 3,000 tracts and gospels, held two small prayer

meetings; but better than all God raised us up two agents willing to continue the work. One who has a stall in the principal street, the other a very intelligent young man, an employé of the railway, and having therefore special advantages as a tract distributor.

"On leaving Burgos, we next decided to visit Leon to meet there a gentleman who has founded and is carrying on, mainly at his own expense, a newspaper on Protestant principles. On the road we distributed tracts at fourteen railway stations; all were gladly received. In the same carriage with us was a lady going to Corunna, as directress of a female reformatory there. I offered her the tract, 'A Saviour of You'; it was kindly received, and after a few pages she remarked, 'This is good, very good.' I asked her to accept more, and requested that she would allow the tracts to be read by the females of the reformatory. Afterwards, before parting, I gave her a New Testament, the first she had ever seen, adding, 'The priests will tell you that this is a dangerous book, but it is the "Word of God," we are 'sowing beside all waters.'

"At Leon, I found that our friend had already distributed tracts and Gospels sent by Mr. C.; and that even in this once stronghold of Jesuitism the truth is establishing itself. We sold a Bible to a young man, and left others on sale with the friend already referred to. On the way back we again distributed tracts along the line of rail, but the previous distribution had produced the usual effect—a large demand, which it was quite out of our power to supply.

"At Palencia (Palencia contributed its quota to the martyrs of the sixteenth century), we left a small supply of tracts and some Gospels with a friend, to whom our ally at Leon had given us a letter of introduction, and who, we are glad to say, is ready to act as agent for the distribution of tracts.

"The impression produced on my mind by this tour through a large portion of Northern Spain is pleasant and painful: pleasant, for I see the whole of Spain is open to receive truth, waiting for it; painful as I contemplate the vastness of the field, and the paucity of the labourers engaged in it. We cry, 'Oh Lord of the harvest, send forth labourers into thy harvest.'

"Contributions, as before, may be sent to the following:—S. Southall, 128, Briggate, Leeds; Rev. G. Carlyle, St. Phillip's Terrace, Kensington; T. Harvey, Esq., Moorland Terrace, Leeds; Rev. A. N. Somerville, South Park Terrace, Glasgow;

John Rew, Esq., Brown's Buildings, Liverpool ;
Rev. H. Linton, Birkenhead."

THE WORK OF MIGUEL TRIGO.

MIGUEL TRIGO (one of the two companions of Matamoros in captivity), formerly a decorated officer, established himself at Oran, in Africa, to preach the Gospel to his countrymen in that colony. He left his post for a short time in 1867, being called, by the Bible Society of Edinburgh, to do missionary work among the Spaniards who visited Paris to see the Universal Exhibition. He acquitted himself with much success in this mission.

After the closing of the Exhibition, he set out for Switzerland, Holland, and Great Britain, to interest the friends of the Gospel in his work in Oran. In Neuchatel he received ordination from the pastors of independent churches of this canton, and placed himself under the direction of a committee, composed of members of the national and independent churches.

On his return to Oran, Mr. Trigo opened public worship, and called from Spain a man capable of replacing him while he was making excursions in the country. Hearing of the Spanish Revolution, Mr. Trigo went to Spain, from whence he had been exiled, and the Juntas, to which he presented himself, assured him of the protection of the new authorities. He is now travelling over a part of Spain, distributing Bibles and tracts as many as he can procure, and encouraging his countrymen to be converted. The committee of Neuchatel advise him to establish himself in a central place in Spain, and only to return to Oran to bring his wife and daughter.

Of his reception Mr. Trigo says :—I have been received everywhere with great joy, and have had every facility for preaching the Gospel and distributing the Scriptures.

At Elche, in the province of Alicante, the President of the Junta, an intimate friend, presented me to the Junta, who received me with most friendly demonstrations, and invited me to be present at a banquet to be given in celebration of the triumph of liberty.

At Carthage, it would be impossible to describe to you, in a brief letter, the reception I met with. The President of the Junta there is also one of my good friends. I was officially presented to the Junta, and received from them the following document :—

"Provisional Junta of Carthage and Province :
—The Provisional Junta of Carthage, having

proclaimed as a natural right of man *liberty of worship*, hereby authorises Don Miguel Trigo, Minister of the Gospel, to whatever extent he may need their authority, to perform his ministerial functions.

"The President, JOSE PROFUMO."

By this official document I was authorised to officiate publicly as a Minister of the Gospel, with general consent.

Yesterday I was invited to dine with a friend who has a brother, a curate. During the repast I avoided discussion on religious subjects, except that I requested permission to ask a blessing. After dessert, however, we discussed certain points, and my friend made some concessions. I also held conferences in various places, during the day, leaving my hotel in the morning, and not returning till ten o'clock at night. Copies of Scriptures and religious tracts are freely distributed. A tract is now being reprinted, entitled, *A Spaniard to the Spaniards*, with the addition of a table showing the century and year in which Rome introduced each of her dogmas and practices, proving that some of them originated with Jesus Christ or his apostles.—From the New York *Christian World*.

Italy.

MR. CLARK, American missionary, writes :—Two years ago, in speaking of the religious condition of Italy, I referred particularly to an inviting field recently opened to the Gospel, and in which no labour had then been performed. This field embraces the very north-western part of the country, extending from Venice on the west, along the coast of the Adriatic to Trieste on the east, and on the north reaching to the southern provinces of Austria, where, in the sixteenth century, Protestantism prevailed to such an extent that it embraced nearly the entire population, but which, by one of the most terrible and protracted conflicts with Papacy the Christian church has ever sustained, was almost extirpated—yet, there are still found many feeble churches scattered here and there throughout the Alpine region.

In this part of Italy before mentioned, called the Friuli, during these two years past, a good work has been performed. Colporteurs with Bibles and religious tracts have visited every part of the country, and their sales have been very large. There has been manifested in all the principal cities, towns and villages, a very earnest

desire to obtain the Bible and religious books, and a great readiness to receive the truth.

Last year we occupied Udine, the principal city of the eastern part, where there is now a good congregation and a church of some forty members. From this central city the evangelist has frequently visited the towns and villages around, and preached to large congregations. We have however, at present, only two labourers for all this region, viz.: the evangelist at Udine, who was trained in our Theological School at Milan, and a colporteur. Another evangelist is greatly needed for the towns around the city, and two colporteurs to circulate the Bible and religious books on the eastern and northern frontiers. In this way our Italian work would come in contact with the feeble evangelical churches of Villach, St. Ruprecht, Blicherg, Feldkirchen, Gnesau, Ariach, and Klugenfust in the south provinces of Austria. And in these Austrian provinces there is also a sad destitution of the Scriptures. Colporteurs here too are greatly needed. Even where there are poor Protestant churches the people mourn over this great scarcity of the word of God. A noble work could now be done in all this extensive region to kindle into life, encourage and strengthen those few impoverished and persecuted Christians, and if possible bring back the light and power of the Gospel to those provinces, where, three centuries ago, the population was almost entirely evangelical.

The Italians in Trieste are also very desirous that an evangelist should be sent to that city to preach the Gospel of Christ, and such is the encouragement that, it is said, a good congregation could easily be gathered. Had we the man and the means we should occupy that place at once.

In the western part of the Friuli, the region immediately north and east of Venice, we have this year occupied Treviso, the principal city, sending here another of our students. The work in this place is one of great promise. Our young evangelist has often two hundred and sometimes more to listen to the Gospel. The people of the city are favourably disposed to the truth, and the principal journal of the city speaks out decidedly in favour of our work. We have here been embarrassed for means to obtain a suitable place of worship and seats for the same. We do not ask or desire Christians in America to *purchase* houses of worship for the Italians, but only for a time provide the infant and feeble churches with convenient rooms, till they get strong enough to provide and purchase for themselves. They must

be trained to become *self-supporting* churches as soon as possible, and hence they should by no means get the impression at first that everything is to be done for them.

In the region north of Treviso there are many towns and villages scattered along the foot of the Alps, from the Tyrol on the west, to the north and east, even to the central part of southern Austria. Many Bibles and religious tracts from this region have gone into the Austrian territory, and good fruits have been the result. But for all this region we have at present only one colporteur, stationed at Treviso as his centre of operation.

One of our most prosperous stations during the year past, in Northern Italy, has been that of Verona. There is now in this city a church of more than a hundred members, and nearly all gathered during the six or eight months past. We have two excellent men at this station; and God has, in a most signal manner, prospered their labours. Many who have embraced the truth, and are now members of the church, are from the more educated classes. Verona, being one of the largest and most cultivated cities of North Italy, this work will have great influence for good in a large and populous section of the country.

Germany.

(From our own Correspondent.)

THERE is not much ecclesiastical intelligence of interest to communicate to you this month. The struggle of religious parties continues violent as ever, but no event has lately occurred, by which to rally these forces anew for the struggle. The United Prussian Church party appears to us to hold its own. It is sometimes reproached as being led by two Swabians, Dr. Hoffmann and Dr. Dörner, but if no heavier charge can be brought against it, it has no reason to fear. Both of these clergymen would be an honour to any Church, on account of their learning, and their sturdy German good sense. Dr. Dörner, as is natural, devotes himself more to the developing of a theological system—Dr. Hoffmann, a man also of very great learning, is busily occupied at the same time in more practical work. The latter, I may say, has a post almost as extensive in its sphere of work as the diocese of London, and is not less devoted to the work than your late Lord Bishop. Fortunately the divergencies here are also less. It is true, Hengstenberg's Journal is published in Berlin, and no doubt it has many supporters among the high Lutherans, but in the province of

Brandenburg its influence is comparatively small. The part of Germany to which we Evangelical Christians naturally turn with most satisfaction are the Rhenish Provinces. There the battle is keener between Popery and Protestantism; and wherever this is found, as in Ireland also, the Protestant phalanx is more united. Then, from a greater freedom in Church and State relations, both Romanism and Protestantism act energetically. The Archbishop of Cologne and the Bishop of Treves are not the great temporal princes that once they were, but it may be doubted if in the ecclesiastical field they have not as much power as ever. So in the Rhenish Protestant Church there is also a vigour of action which reminds you of Anglo-Saxon Christianity. There, finally, in the Protestant Church on the Rhine, you find less on the one hand of the Protestant Verein, and less on the other of extreme Lutheranism. There is indeed a Pastor Harries, who seems zealously in favour of Schenkel and his Protestant Verein coadjutors, but the party of young men who follow him is infinitesimal. On the other hand, Hengstenberg vainly strives to stir up the old Lutheran spirit. The Reformed and the Lutheran find in the United Prussian Church a sufficient basis on which to rest their unity while clinging each to its own Confession. It is not easy to convey to those who are not Germans how this can be accomplished, but yet you have also some illustrations of it. The English prayer-book is naturally State-Church to a high degree; but if you read the Episcopal American prayer-book you will notice that it is very indefinite on the subject. Still, Anglo and American Episcopalians accept this as a point of forbearance. Such seems to be also the tendency in Scotland as regards the United Presbyterian and Free Churches. In the same way the United Prussian Church has a common basis, granting liberty yet preserving the great principles of the Reformation. I notice this subject as it excites deep attention in Germany. On the one hand you have the views of a Dr. Dorner, and on the other hand, if you wish, the reply of a Dr. Scheele.

Next to the ecclesiastical question we have the educational one, which I fear may be the more difficult of the two to settle in the future. On this subject the Roman Catholic Church seems everywhere to have only one opinion against mixed schools—witness even Ireland and the United States. We have thus the Archbishop of Cologne denouncing united schools, and in Baden the Mayor of Constance, a Roman Catholic, has

been excommunicated because he favours the mixed system and wishes to bring Roman Catholic foundation under the same authority. The ecclesiastical Roman Catholic authorities have, by way of reprisal, been summoned before the state courts, and the judgment is against them. Mixed marriages are still a cause also of much contention; and in Silesia, as the primate ruled in Austria, all has been decided against the Protestants. In Hungary, the cardinal archbishop prince has declared himself opposed to mixed schools, which will likely involve a struggle with the Hungarian Diet. As regards German Protestantism, it seems generally also to incline in favour of denominationalism. It has, perhaps, more reason than in Great Britain. Neither the Irish schools nor the Queen's colleges can be proved to have done anything against religion; but the schoolmasters here have, in many instances, favoured mere secularism. It will be deplorable, however, if in the future no *via media* can be found.

The question of the Œcumenical Council begins in ecclesiastical circles to occupy more attention. It is generally believed that, both in Germany and in France, there will be found many opposed to the principles of ultramontaniam if these are to be exalted into a creed. But what can the Romish clergy do after all, if the council declares in favour of papal infallibility? They can only accept it, or leave their church. It is rumoured that two propositions are to be brought forward: one declaring the Pope infallible when he speaks *ex cathedra*; the other, that the temporal power is a providential necessity.

I do not know if your readers have much intelligence from Russia. It seems that under the new Primate, Innocent, important changes are to be expected. The regular clergy are to retire into the background, and the secular clergy to be advanced. There is to be no longer the Levitical system—the son following the father, but the ranks of the clergy are to be thrown open. This will be a valuable reform. Russia has of late years instituted two new missionary societies, one in 1860, designed especially to labour in the Caucasus—the other in 1866, to grapple with the heathendom of the Empire. The subscriptions to the latter society amounted for the first year only to 13,000 roubles. Still such an association may do good. In the frozen regions of the North, and in the confines of China and Tartary, they may help onward the promulgation of Christianity.

Passing from ecclesiastical to social religious

questions, I attended lately with much interest a meeting of Berlin servants. This was held in a large hall, attached to the Borsig engineering works, where I believe some 2,000 locomotives have been fabricated. Some 800 or 900 servants were present, representatives of Berlin unions, which include more than 2,000. They had previously heard an excellent and appropriate sermon in the Sophien Kirche, and were then assembled to listen to suitable addresses by Berlin clergymen. I question if you have any institution on so large a scale in England. It is intended to bring servants under kind Christian influence—to draw them away from the seductions of this great capital, and to impress on them the great lessons of the Gospel. I believe the work, under the direction of a Christian lady here, highly esteemed for her zeal and devotedness to every good work, has been greatly blessed. Female servants are a class of the community too often overlooked. Were similar attempts to be made in your great cities, I believe they would be the means of much good. You have abundance of Christian agents to engage in the work.

Turkey.

STATE OF THE MISSIONS OF THE AMERICAN BOARD.

Western Turkey.

Constantinople.

Smyrna (about 200 miles S.W. of Constantinople).

Broosa (57 miles S.S.E. of Constantinople).

Nicomedia (55 miles E.S.E. of Constantinople).

Marsovan (Mar-so-vahn.—About 350 miles E. of Constantinople).

Cesarea (370 miles E.S.E. of Constantinople).

Sivas (Se-vahs.—400 miles S. of E from Constantinople).

Adrianople (European Turkey, 137 miles W.N.W. of Constantinople).

Eski Zagra (Es-kee-Zagh-rah.—European Turkey, 200 miles N.W. of Constantinople).

Philippopolis (Phil-ip-po-po-lis.—European Turkey, 225 miles W.N.W. of Constantinople).

Sophia (So-fee-ah.—European Turkey, 320 miles W.N.W. of Constantinople).

The past year has been one of internal rather than of external growth. One new church has been organised, making the present number 22, and 67 persons have been added to the total membership. In all, 2,564 dols. were contributed to various benevolent objects. Much of the work in behalf the Armenians is now necessarily de-

voted to the training and supervision of a native agency. The formation of the native ecclesiastical unions has relieved the missionaries of much of the cares of details and of immediate responsibility for the churches. The increase in the number of students in the seminary at Marsovan, from 6 to 24, and their progress in study, have been specially encouraging. The average attendance of pupils at the training-school at Philippopolis has been 19. The girls' boarding-school at Marsovan has had 35 pupils, and that at Eski Zagra 15. In 43 common schools there were 1,409 pupils; the volumes of Scripture distributed during the year amounted to near 10,000, and of other books and tracts to more than 24,000. Number of registered Protestants in the field 3,583.

Central Turkey.

(Around the north-east corner of the Mediterranean).

Aintab (Ine-tab.—About 90 miles E.N.E. from Scanderoon).

Marash (Mah-rahsh.—(About 90 miles N.E. from Scanderoon).

Oorfa.—(About 180 miles N. of E. from Scanderoon).

Aleppo.—(About 90 miles S.E. of Scanderoon).

Antioch.—(About 30 miles south of Scanderoon).

Adana Ah-da-nah.—(About 70 miles N.W. of Scanderoon).

The year, in this field, has been one of gratifying progress. The Protestant community has been enlarged by nearly a thousand members; 133 additions have been made to the churches on profession of faith; and the contributions to various Christian objects, exclusive of church building, have been increased from 2,767 dols. to over 3,700 dols. (gold). There were 1,440 pupils in 37 common schools, 28 in the theological seminary at Marash, and 25 in the girls' boarding-school at Aintab. Ten of the 20 churches have native pastors; "three-fourths of the 20 outstations are singularly vigorous"; and the native churches are assuming the work of self-support with an earnestness, and consecration to Christ, that are full of promise. The whole number of registered Protestants in the field is now 7,311.

Eastern Turkey.

Bit-lis (Near Lake Van, about 150 miles E.N.E. of Diarbekir).

Diarbekir (De-ar-bek-er.—Near head waters of the Tigris, 220 miles N.W. of Mosul).

Erzroom (150 miles S.E. of Trebizond).

Harpoot (Har-poot, guttural H.—About 175 miles S. of Trebizond).

Progress has been very gratifying. To the 22 churches, 97 members were added during the year last reported, making the number of members at its close 697. Seventeen native pastors, 16 licensed preachers, 115 other helpers are doing a most important work at the stations and at 86 out-stations. The number of registered Protestants in the field is now 4,796, the average Sabbath congregations embrace 3,981 persons, there are 2,566 pupils in the Sabbath-schools, 2,169 in 92 common schools, 48 in theological schools,—student helpers now, while preparing for more efficient service,—and 59 female boarding-schools. In consequence of the absence of missionaries, the Christian work of the year devoted largely upon the native agency; the native preachers and pastors assumed the added responsibilities in a manner very credible to their minds and hearts, and full of encouragement for the future; and the Evangelical Union, made up of pastors and delegates from the different churches, has more than fulfilled the promise of former years.

Syria.

Beirut (Bay-root).

Abeih (Ah-bay.—10 miles S.E. of Beirut).

Sidon (20 miles S. of Beirut).

Tripoli (Trip-po-ly.—46 miles N.N.E. of Beirut).

The press is still doing its great work in Syria, 5,492,200 pages having been printed during the year. 3,077 volumes of Scripture, and 11,469 other books and tracts were distributed; 29 persons were added by profession to the 8 churches; there are 2 native pastors and 10 preachers; 35 pupils in the Abeih seminary; and 953 pupils in 31 common schools under the care of the mission. The Syrian Protestant College—not a mission institution—is prospering, as is also the Beirut female seminary, to which Miss Everett from Ohio, and Miss Carruth from Dorchester, Mass., have gone as teachers. The political condition of Syria has been quiet, the popular mind is awakened and receptive, “education for boys and girls is the watchword,” but the mission greatly needs reinforcement.

Persia.

NESTORIAN MISSION. (1834).]

Oroomiah (O-roo-me-ah.—Near Lake Oroomiah).

Seir (Seer.—Near Oroomiah).

One hundred persons were received to the communion during the year, a larger number than had been admitted in any previous year. The whole number of communicants at the close of the year was 875. An advance has been made in the direction of self-support; the sale of books by colporteurs indicates increased and extended interest in religious inquiry; and native labourers have found much to encourage in chief cities in Persia, Ispahan, Tehran, and Tabreez—so that Mr. Labaree, deeply convinced that God is calling for an advance in that direction, has probably already taken his family to the latter city for a residence of some months. Sixty-two native preachers and about fifty other helpers aid in the evangelising work. The seminaries have about the usual number of pupils, but the village schools have not been as well attended as in past years, in consequence of requiring the people to contribute something towards their support.

India.

(From a Correspondent.)

A WELL-KNOWN missionary at Delhi, of the Baptist Society, sends us the following communication:

I am vexed at neglecting you, but I need not tell you it is our working season, and I am unwilling to lose a moment. We have a very interesting move amongst our native churches in Delhi that I am sure will gladden your heart. The matter most disheartening in native converts in these provinces is their helplessness. The usual plan is for every convert to depend upon the missionary for employment and support, and to live in his compound. Now, this system has hitherto robbed the native church of all power, and the individual convert of all influence amongst his countrymen; nay, more, it has produced a race of spiritual dwarfs neither able to sustain themselves nor make aggressive movement on the kingdom of Satan around. I have mourned over this state of things and kept it continually before my people—nor have I, more than appeared absolutely necessary, permitted them either to live in my compound, or depend upon me for support. Still the mission had a dozen agents whom it entirely supported as preachers and teachers. By persever-

ingly keeping the subject in agitation I think I succeeded in convincing them that, in order to their doing any good, and obtaining any respect from their countrymen, they must give over receiving support from European sources, and get their own bread independently of the missionary or his society. We have had meeting after meeting, and the result is that the whole church has determined to be independent. Several have already given up their pay, and by the 1st January we shall not have one salaried native preacher. The preaching stations are all to be kept up, and the meetings in the different parts of the town are also continued. The church has formed a good "punchayet," and got a fund to help the weak. Some have commenced business in a small way, and some have taken situations. They also have taken over the three native chapels and two school-houses, and promise both to keep them in repair and continue the little schools scattered amongst the converts. If the Lord will permit me to see a working native church in Delhi attacking the error and darkness of heathenism, I shall be ready to use Simeon's language. I must also tell you that, to encourage them and lead them on, I give up my own salary and depend upon what the Lord may send me. If there is more work for me in Delhi the Lord will keep me here and support me, for the silver and the gold are his, and He has promised to supply all our wants. If I am not wanted, the sooner I'm out of the way the better. It would have done you good to hear the noble speeches made by some of our native brethren at the last aggregate meeting held at the schoolroom of "Kala Marjid." You would have said these people deserve to be free. There is one thing more I must mention; this movement includes the few independent members of the Episcopal Church; it has no sectarian name, and will end, I hope and pray, in the establishment of our church in Delhi, with God's word for its creed, prayer-book, and catechism. Oh for the vernal showers from above to water the hearts of God's people until they overflow and fertilise the wilderness around.

I must now tell you a little about the English department. There have been considerable signs of awakened interest amongst the men, and I am not without hope that some are truly converted, whilst others are convicted and uneasy. Two Sundays since, after the evening service, a man came up to me and said, "I am the blackest sinner in the chapel; God has three times saved me from a violent death, and surely it is for some purpose!" At the hospital service on Sunday

morning, nearly every man that is able to walk comes and takes his Bible. On Thursday evenings I have been going through the Parables and drawn a few more to the service. Our quiet Saturday evening prayer-meeting is still alive and interesting, and a cup of tea with a bun makes a little warmth for a social chat. The companies of the 79th are again changing with the "Roorker" ones, and some of our men will go away; but I trust they will carry with them God's grace and do good to others. We have also had some hopeful deaths. I send in this some papers I wish you to forward to Mrs. Allan. One is the journal of her late husband, and is very interesting. It would make a good tract, if well got up; but you must have her leave before publishing it. He died of consumption, and had a long tedious illness. I attended him through most of it, and it was delightful to hear him speak of going home to the Saviour. I have known few who enjoyed such peace in their latter days as he did. You will see in the journal a want of looking to Jesus, and I have no doubt this was the rock on which he stumbled; but in his latter days it was all Christ, and none of his old trying to satisfy himself with being good. My dear wife has lost her mother, which has made her sad, but she sorrows not as those without hope. I am getting more strength, and I am afraid I shall want it, for we are evidently entering on another famine. Wheat is ten seers a rupee in Delhi; hence the distress is becoming very great. Zenana work is very encouraging, and the invitations more numerous than Mrs. Smith can comply with. We must be prepared for lots of disappointments and discouragements, but the Lord is all-sufficient, and will make all things help on his own cause. I have this year often felt weary and wished my work was done; and I am thankful for renewed strength.

JAMES SMITH.

An English Wesleyan missionary writes from Madras respecting native agency: "You will be glad to learn that, notwithstanding the smallness of our staff of European labourers in this district, we are earnestly striving to make the best use of the agency now at our command; and, on the whole, with encouraging hopes of success. Our native lay agency is, I am happy to say, assuming increasing importance. The number of these agents is still small, but it is steadily increasing. This very year we have added one who, in point of zeal, matured experience, and general efficiency,

will not suffer by comparison with any native minister we have."

THE American Union Mission, which was organised in 1860, is very fully described by "Carlton," of the *Boston Journal*, now at Calcutta. As the caste in India does not permit a woman to be seen by any man but her husband, the only way to teach the women is by employing women to go from house to house. The society has eleven ladies employed, with thirty-five native teachers, and about 800 women of the highest classes under instruction. He describes the work :—

"Entering the house where the women assemble, the only chair of the apartment is given to the teacher. Her class sit at her feet—children in every sense of the term—immeasurably behind the lowest class in a girls' grammar school of your city. Their great and chief desire is to learn embroidery; but the rule is imperative that they must first learn the alphabet, then easy reading, and then plain sewing—so going on step by step. Some give up, discouraged, in three weeks; but most persevere until able to read fluently in their own language. So from house to house these indefatigable teachers go—the mercury at 90 degrees—energy oozing at every pore. Theirs is a great work, worthy to be ranked with that of Dr. Hamlin's at Constantinople, and that by the missionaries at Beyrout. Raise the women of India, and you lift 200,000,000 from gross idolatry. This is a mighty moral leverage, with results immeasurable in the future."

Burmah.

LETTERS in the *Macedonian*, from missionaries of the American Baptist Union, continue to give very interesting facts respecting the work among the Shans. Mr. Cushing writes :—"It has been my privilege to go where Protestant missionary has never been before, and I have come back only to work much more earnestly in acquiring fluency in the Shan language. I look upon the Shan country as the land of my adoption, and its people as my own brethren. I bless God everyday that He has brought me hither." And Mr. Bixby states, "I have just finished a seven weeks' tour on the mountains, in which I have baptised twenty-two, making thirty in a few months—among the number my own dear daughter. I hope to make one tour more. I am working my passage into the Shan country as fast as I can, and evangelise as I go. This, I believe, is the

right way—evangelise as we go. The work is spreading further and further every dry season."

Mr. Van Meter, of the Pwo Karen mission in Bassein, presents a report of his labours for a year, in which he says :—"I have gone out among the villages during every month of the year, in all 32 times. I have made 80 visits, at some places repeated several times. I have travelled 2,341 miles—on foot 343 miles—all in direct missionary works in the Bassein district. Baptised 45. I have preached or conducted religious services about 500 times, usually three times, and occasionally as often as five times, in one day."—*Missionary Herald*.

Australia.

BOTH the Lutheran and the Moravian missionaries among the blacks of Australia agree that there is no word for "thank" in the native tongue. They are not destitute of a religious system, as has been represented; but they represent evil spirits as living above, especially one of them who has a multitude of wives, while the good spirits dwell below. They represent the tribes with which they are at war as descended from the evil spirits. In the two older Moravian stations the mission work has made steady progress. The baptised natives increase in numbers as well as in Christian intelligence and morality. They become accustomed to labour, and build themselves commodious little cottages, not inferior to those of many white settlers, while the heathen in their camps have not even huts, but live under open screens made of leaves. Ebenezer already presents the appearance of a neat and cheerful village.

The Pacific.

SANDWICH ISLANDS.—AMERICAN MISSION.

Hawaiian Islands :—

Hawaii (Hah-wy-e).

Maui (Mow-ee).

Lanai (Lah-ny).

Molokai (Mo-lo-ky).

Oahu (O-ah-hoo).

Kauai (Kow-y).

Nuhau (Nu-how).

The Christianity of the Islands has experienced severe trials from the attitude of the government,—especially in regard to schools,—the intrigues of the Papacy and of the Reformed Catholics, the opposition of ungodly men, who

would perpetuate vice and immorality for their own wicked ends, and the tendency of the natives, not yet fully confirmed in habits of virtue, to yield to the pressure of evil from within and without; and the missionaries, the native pastors, and the faithful followers of Christ, in the native churches and among the foreign population, are deserving of a large place in the sympathies and prayers of Christian men the world over. To the native churches 827 persons were added, on profession, during the year. The contributions to various Christian objects exceeded 29,000 dols. There are now 26 native pastors, settled over as many churches, besides 4 licensed preachers, having stated charges, all supported by the Hawaiian churches; and 13 Hawaiian missionaries in the Marquesas and in Micronesia—8 ordained ministers and 5 licensed preachers. The theological school, under the care of the Rev. W. P. Alexander, at Wailuku, has had 20 pupils, and various seminaries and high schools, for males and females, are doing an important work, with much encouragement.

MICRONESIA.

Caroline Islands :—

Ponape (Po-nah-pay—Ascension Island, lat. 6 degs. 38 mins. N., long. 158 degs. 19 mins. E.).

Marshall Islands :—

Ebon (Ay-bone—Southern part of Marshall Island, near 50 degs. N. lat., 170 degs. E. long).

Namarik.

Gilbert Islands :—

Apaiang (Ap-py-ahng—Charlotte Island, lat. about 2 degs. N., long. 173 degs. E.).

Tarawa (Knox Island, S.E. of and near Apaiang).

Butariri (Boo-tah-re-re).

There were 144 additions to the churches in Micronesia during the last year reported. On some of the islands there has been much to encourage in the number of persons learning to read and in the attention of the people to the preaching of the word. A transforming, elevating influence is at work, and it is well said, that "the 459 who have been received to all the churches from the first, do not indicate all that has been wrought by the saving power of the Gospel, during fifteen years of missionary labour in Micronesia."

Abeokuta.

THE *Church Missionary Record* says:—In a former number we stated, that, immediately after the outbreak at this city, the European missionaries left for Lagos. They had no alternative, for undoubtedly it was the determination of the chiefs to expel the English element. But some Sierra-Leone men, who had become the bitter enemies of Christianity, had ulterior objects. They expected that the expulsion of the European Missionaries would so discourage the native Christians, that they would abandon their Christian profession and backslide into heathenism.

It was a critical period in the history of the mission. Native Christianity was about to be tested as to whether it had strength to stand alone. It was, moreover, disadvantaged by the withdrawal of several of the native agents who followed the missionaries down to Lagos.

A statement of the Rev. W. Moore, the native pastor of Oshielle, explains that, thus left to itself, the native-Christian element did not die out, but, quickly recovering itself from the heavy blow which it had received, showed that it was not so dependent on extraneous aid, as to be paralysed by the withdrawal of the European missionaries, and rendered incapable of action. The Christians gathered together for mutual counsel, support and prayer, and as the churches were closed, and public worship forbidden, they met in private assemblies for such purposes. Even baptisms were not suspended, and, in these dark days, new converts were added to the church; and if some had hoped to eradicate Christianity, the numbers of the native Christians, and the tenacity with which they adhered to their Christian profession proved the helplessness of such an undertaking.

In May of 1868, a letter from the Parent Committee was received by the native agents at Lagos, inviting them to return without delay to the charge of the flock at Abeokuta, a summons which was promptly obeyed.

It appears that there has been much sickness in Abeokuta, and it is remarkable how the heathen conscience has connected these visitations with the enmity exhibited towards Christianity and its professors. Who can tell how this stirring of the dead conscience may be the means of bringing many of these people to Christ, and thus the measures intended to obstruct be made to work for the furtherance of the Gospel. So on the day of Pentecost, when preaching his initiatory sermon,

Peter found himself in the presence of many who had taken part in the crucifixion of Christ. He charged them with it—"God hath made that same Jesus whom ye have crucified, both Lord and Christ;" and that sin brought home to their conscience became the means of their conversion to Christ.

South Africa.

A COMMUNICATION in the *Record* of the Free Church of Scotland, from Mr. Allison, notices the recent sending forth of eight natives from Natal, "to tell the wonders of redeeming love" to their heathen countrymen. After speaking of the first two, who left in June for their homes in Transvaal country, Mr. Allison says:—

We do not send these men; they voluntarily return to their own land and to their kindred, to whom they evince the strongest attachment, and to whom they desire to impart those soul-saving truths obtained by themselves in the school of Christ. On the 10th of August, six more members of our church, who were scholars in our training-school, left us for their native homes. The departing of these good men was quite a time of hallowed excitement to the members of our church. Our Sunday evening service was dispensed with on this occasion, and the farewell addresses of our friends substituted in its stead; and it well repaid us to do so, for the substance of the addresses and the spirit breathed by our voluntary evangelists caused our hearts to rejoice with no ordinary joy. Fourteen native evangelists have now gone forth to the Baramapulana, and three church members—seventeen in all. Besides these, I have fifty-three young men of this nation under my pastoral care at the present time. Should the recently-discovered gold fields prove successful, the geographical position of the Baramapulana may become very important in a missionary point of view. The country is mountainous, and consequently more healthy than the flat country along the coast.

Madagascar.

In the *Annals of the Propagation of the Faith*, Father Jouen, the head of the Romish Mission, gives the following view of the Missions of the London Missionary Society, which bears at least testimony to its power:—

"Of all the snares laid in the way of our Christians, money is without doubt the most

formidable. Now, every one knows that there is no scarcity of money among the Methodists. The two stone-built temples which they have erected in the capital, cost them more than twelve thousand pounds. At this moment others are in course of construction in different places. Money is the sword of their power. By means of this talisman, much more than through their Bibles, Protestantism has succeeded in gaining over to its side the greatest part of the ministry, most of the prominent men, the nobles, the superior officers, and nearly all the officers of inferior rank in the army. Transformed into well-paid preachers and schoolmasters, the latter were disseminated through different parts of the island so as to recruit adepts and propagate error.

"Another means made use of by the Methodists to seduce souls is the monthly distribution of lambas. The lamba is nothing else than a piece of cotton stuff,* two or three yards long, with which the Hova drapes himself, after the manner of the ancients. Under the lamba is worn the salaka, or sudika, another piece of stuff enveloping the loins. This is the whole costume of the Hovas; and yet, simple as it is, the rich alone have the means of procuring it. As for the poor slaves, the most they can boast of is a wretched rag to cover their nudity. If sometimes they come to ask us for a lamba, so that they may be able to present themselves decently at church, especially on Communion days, we always feel regret that we cannot leave it with them; they have to bring it back again, otherwise the cupidity of the master is such, he would make his own of it. This being the case, it is easy to understand how tempting are those gratuitous and multiplied distributions. If the faith of our poor neophytes is not quite lost in these snares, it is a prodigy for which we may thank the power of divine grace and the protection of the Blessed Virgin.

"Methodism has not succeeded in making the smallest impression on their minds; but it has become the fashion to frequent the temple. They go to the temple because it is the rendezvous of all that is rich and elegant, and the best place to see and to be seen. And yet, for all that, our poor little Catholic community, living as it does close to those splendid temples, gives umbrage to the pharisees and false doctors. Consequently, they leave nothing undone to ruin it. Flattery,

* The Jesuit priest shows here the effect of the Protestant mission in making the people desire decent clothing. That it is given to them gratis is, probably, a pure invention.

promises, threats, all are pressed into the service. But there is one work of ours that specially troubles them, one which they pursue with a particular animosity, and that is our schools, which they see flourishing and prospering in spite of all their intrigues. Perfectly well they know that all hope of the future lies there; and they cannot be ignorant that, notwithstanding all their efforts, Protestantism cannot show anything to compete in devotedness with our good sisters and our dear Christian brothers.

"This being the case, the destruction of our classes is, and has always been, their one great object. But the difficulty was to accomplish their design. They endeavoured to circumvent the Queen, incite in her mind prejudices against us, and urge her to remove from our care her adopted children. Suddenly, and to our great surprise, and without having had the least cause of complaint, the principal personages of the state withdrew from our care their children, who up to that time had shown us the most filial affection, and to whom we had always devoted ourselves in the most zealous manner. The whole troop went off, and entered the enemy's camp."

He thus describes the baptism of the late Queen, who, it is believed, died a professed heathen, and who was probably all unconscious of the intent, when her so-called baptism took place.

"Then it was that, in her extremity, M. Laborde approached the royal patient, who had recovered her full consciousness, and suggested to her some pious considerations, suitable to the great act that was about to be accomplished. She answered by raising her eyes and her arms to heaven. And then, as if he were about to magnetise her, he called for a vessel of water, dipped his hands in it, and washed Rasoharina's forehead while pronouncing the sacramental words. None of those present had the least suspicion that this pious stratagem was made use of to regenerate a soul.

"Thus was baptised the sovereign of Madagascar, on Friday, the 27th March, 1868, at five o'clock in the morning, by virtue of the Precious Blood, the feast of which is celebrated on that day. Three days later, on Monday, the 1st April, at eleven o'clock at night, she went to heaven, as we confidently trust, to exchange her title of queen for that of patroness of the great African island, a patroness all the more zealous for the conversion of her people, as no one knew better than she did the extent of their miseries, and the depth of the darkness in which they are plunged. Glory be to God for all this! and may the noble-hearted man,

who so faithfully carried out the designs of Divine mercy, be held in grateful remembrance."

United States.

NEW YORK CITY MISSION.

THE society that is doing most, with the least money, for the moral and religious welfare of this great city, with its million of souls, is, in our judgment, "The New York City Mission," of which Mr. Lewis E. Jackson is corresponding secretary, and Rev. George J. Mings, superintendent of missions. Its board of managers is composed of representatives from eight different evangelical churches. Each church is specially invited to appoint two delegates to attend the regular meetings of the directors; they have counselled and prayed and worked together with the harmony of one family having the same great end in view, the glory of God in the salvation of men. We have not only watched the progress and enlargement and remarkable success of this organisation, but we have heartily co-operated with it in its efforts to evangelise the city, and feeling the deepest interest in the instrumentality as well as the cause in which it is employed, we desire to commend it once more to the better acquaintance and more efficient aid of all who desire to see the kingdom of Christ advanced.

During the past year fifty-two missionaries have been in the service of the society, and the board in their annual report record their hearty appreciation of the heroic faith and untiring zeal of the devoted men and women who are day and night going through the most uninviting districts, carrying into every house the good news of salvation. The labours of the regularly ordained missionaries are most beneficially supplemented by a large number of female missionaries, several of whom are representatives, each of some Christian lady who provides entirely for her support. During the past year 123,838 missionary visits have been made; more than 5,000,000 pages of tracts have been put into circulation, and there have been numerous cases in which a single tract has been blessed in the conversion of a precious soul; more than 1,000 Bibles and Testaments have been given away; 2,884 children and youths have been gathered into Sabbath schools; 22,987 persons are reported as having been persuaded to attend public worship; 2,206 names have been obtained to the temperance pledge and hundreds have been rescued from the drunkard's ruin. With means specially given for the purpose, 2,500

families and 7,500 persons in need have been aided temporally with 7,764 dols. in cash, besides bread, clothing, fuel, medicine, &c.; 659 preaching services and 3,935 prayer meetings have been held in mission stations, tenement houses, prisons, hospitals, brothels, &c., with an aggregate attendance of about 150,000 persons. Of the open-air services held during the last summer we gave full accounts from week to week in the *Observer*. In addition to those regularly employed in the mission, there is a large number of lay helpers, men and women, who have been voluntary missionaries in connection with this agency. Another important item in the great work of the year is that 603 converts have united with evangelical churches, while the number of hopeful conversions has been far greater. Since the New York City Mission was organised, 9,756 converts have, through its instrumentality, been brought into various evangelical churches.

These statistics will give only the most meagre idea of what has been accomplished through the New York City Mission. Its operations have extended into all the departments of city life, so far as they have a bearing upon the moral and spiritual welfare of the people. No other organisation has done or even attempted so much in the investigation of the actual condition and wants of our vast population. The corresponding secretary, Mr. L. E. Jackson, who is more thoroughly versed in the temporal and religious statistics of the city, and who has done more to gather and systematise that information than any other man, has conferred an immeasurable obligation upon all who are working for its moral renovation. A vast amount of this statistical information, in regard to almost every subject in which a Christian or philanthropist can be supposed to feel an interest, is embodied in the annual report which has just been published.

Having given but the merest index to what this report contains, we refer our readers to it as a document quite as essential to the benevolent Christian who wishes information in regard to the moral and religious condition and enterprises of the city, as the City Directory is to the man of business. It can be obtained at the rooms of the City Mission, 30, Bible House.—*Rev. Dr. Prime in N. Y. Observer.*

COLPORTAGE IN WISCONSIN.

An elder of a Presbyterian church in Ohio, after making a missionary trip in Wisconsin, with a Baptist and a Congregational minister, wrote

an account to his brother, from which we take an illustration of the character of colporteur labour in destitute sections.

Around one place we visited are 120 families, who have been settling there for the last ten years, and have never heard but one Gospel sermon, until the colporteur of the Tract Society found them last summer. Though there were over a hundred Protestant families, mostly from New England and New York, there was not a praying man among them. The colporteur had visited from house to house, and organised a Sabbath-school. I am sure, if God had not entertained purposes of mercy concerning this county, he would not have sent this colporteur into it.

He proposed to the people to prepare a place for a meeting in the woods, at a point nearly central between four or five neighbourhoods. When we went with them to fix up some seats, a deer jumped up and ran from the spot. The people brought their whiskey, and had a jollification time in preparing the ground, dedicating them with oaths, blasphemies, and filthy jests. We had preaching in the daytime, and meetings for prayer and religious conversation in each of the neighbourhoods in the evening, calling at their houses, and urging the people to attend the meetings. After the first night tears began to flow, and one after another of the stray sheep began to manifest a desire to return to the fold. During our stay of five days we found about thirty anxious to band themselves together in a church of Jesus Christ. We had the joy of seeing nine family altars erected in that wilderness; one in the house of a highly-educated Norwegian, who a few days ago was the most profane man in all the country, but who now officiates in humble simplicity at the family altar.

In the meantime the people subscribed 300 dols. for some one to come and break to them the bread of life, and the colporteur pledged 100 dols. more from friends outside. This is but one of scores of just such fields where the harvest is ripe and the people are perishing. When I left those people all astir on the subject of religion, many of them bowed down under a sense of their guilt, and others rejoicing in a new found hope of eternal life, and as I witnessed their sorrow that they were to be left alone, like sheep without a shepherd, my heart bled for them; and had I the qualifications, I could willingly have cast my lot with them, hoping thereby to glorify my Heavenly Father by bringing souls to Him.

A correspondent of an American journal writes :—Some time since Rev. John Francis was appointed by the Home Mission Society to the Western field, including Utah. Intelligence from him just received shows that a wide door has been opened for the preaching of the Gospel. He was invited by Brigham Young to occupy the new tabernacle at Salt Lake. Over 4,000 persons attended to hear the sermon. He conducted the service, without aid or interruption, after the Baptist order. Brigham Young and all his officials were present and sat on the platform. The sermon was the passage which refers to Christ as the Author of eternal salvation. Hearty responses attended the delivery of the sermon, and at its close he was surrounded by all the dignitaries, who expressed the highest gratification, and wished him to come again. There are 24,000 people in Utah, three-fourths of whom belong to Brigham Young's church. There is a growing Gentile population who ask for religious services. The United States land agents and the government of Utah are anxious to have a Baptist church in that place. The little Congregational interest in Utah has died out, and the house of worship has gone into the hands of Episcopalians. Help is needed in this quarter, and that right early.

Eight bishops of the Methodist Episcopal Church have united in a letter to Gen. Grant as follows :—

“As our fathers congratulated Washington on his accession to the Presidency, so would we congratulate you. Interest, duty, and gratitude combined to induce the nation to call you to the chief magistracy. The qualities which you have displayed in the field are those which specially are demanded in the cabinet, and the glory which crowns your arms will, we trust, be succeeded by the higher glory that will crown your counsels. The principles which have triumphed in your election, executed with the calm wisdom and undeviating steadiness which have marked your military movements, must result in the restoration of the states to their proper relations, business to its proper channels, rights to all citizens, peace to all our borders, and the national honour to its proper eminence in all the markets and courts of the world. As a matter of feeling, not merely of form, we desire to express to you our determination to pray for your health, happiness, success, and salvation, and our hope that your spirit and example, both in public and private, may evince the faith of a Christian.

From your lofty eminence a holy life may be felt with power to the remotest extremities of the land, and through all the ages to come. Trusting that from the hour of your inauguration justice will everywhere through the land secure quiet, call forth capital, stimulate industry, energy, and invention, and that the nation will steadily rise to a higher, nobler, more Christian civilisation, we are sir, your obedient servants.”

A mite society, composed of coloured ladies, at Oberlin, Ohio, has just sent 90,000 dols. to the American Missionary Association, to be expended in purchasing shoes and stockings for the children at Orphan asylums in North Carolina and Georgia. As we read the touching advertisements in the *Christian Recorder*, a paper which circulates among our coloured brethren, written by those who wish information of their parents, sisters, or children, who have been separated from them while in slavery, we should not wonder if there were many children at the South, practically orphans, gathered into these institutions, whose parents are perhaps at the North, and will never be able to discover them.—*American paper.*

The magnitude and growth of Methodism in this country is well shown by the following summary, just published :

	1868.	Increase.
Annual Conference.....	7	3
Bishops.....	9	--
Travelling preachers	8,481	477
Local preachers	9,801	430
Total preachers & bishops	18,381	910
Members	1,255,115	109,034
Total ministers & members	1,273,493	109,944
Adult baptisms	67,065	7,982
Infant baptisms	46,207	3,549
Total baptisms.....	113,272	11,531
Churches	11,692	570
Parsonages	3,810	240
Value of churches ... dols.	41,693,922	5,808,483
Value of parsonages... dols.	6,276,579	915,284
Total value of churches and parsonages	dols. 47,970,501	6,723,767
Sunday-schools	15,885	544
S.-S. teachers and officers	181,666	6,721
S.-S. scholars	1,145,167	63,276

The missionary ship *Evening Star*, built in 1861, by the Sabbath-school children of California, for the Gilbert Islands, has been sold; and is replaced by a whole fleet of boats, with one of which each station is to be supplied. These are found to be much more useful, and, indeed, indispensable.

Canada.

RELIGIOUS REVIVAL.

A CORRESPONDENT of *The Record of the Canada Presbyterian Church* says, of a visit to Galt, where a religious revival of much interest has been going on:—

A brief visit to Galt has deeply impressed the writer with the solemnity and importance of the work there. The current of Divine influence moves deeply and strongly and silently. The meetings are characterised by a most impressive stillness. Things may have been said which good men regret—but there can be no doubt that a very real and genuine revival has, to a remarkable extent, taken place, and is yet going on in Galt and its neighbourhood. The truths of the Gospel have been plainly, simply, and scripturally set forth—especially the love and grace of God the Father, the finished work of Jesus Christ, and the power and promise of the Holy Spirit. Justification by faith alone, the renewal of the Holy Ghost, and the offer of immediate salvation through great simplicity. The people of God have been greatly quickened. Many who at first stood aloof from the movement have been constrained to acknowledge with heartfelt gratitude the presence of the Holy Ghost, and to cast themselves heartily into the work. Whole families are rejoicing together in the hope of the glory of God. The awakening has spread to Mr. McDonald's congregation in Puslinch, and also to Ayr, where meetings are being held in Mr. McRuer's church. Mr. Smith is indefatigable in his labours, holding meetings in various school-houses within a circuit of six miles from Galt, as well as meetings every evening in his own church. Many of the elders and others are heartily co-operating with him in his work. For fourteen weeks these meetings have been held—and they are increasing rather than lessening in interest. Let all unite in prayer for the revival of true religion throughout our country, remembering that the race is not to the swift nor the battle to the strong, and that the

results are to be achieved not by might nor by power, but by the Spirit of the Lord of Hosts.

D. I.

Peru.

A NEW MORTARA CASE.

A JEWISH widow, living at Lima, had a son of fifteen years, who was allured into a monastery where he was taught to disregard the parental authority. According to the Peruvian laws a minor may not be baptised without the consent of his parents, but the monks applied through the bishop to the authorities for a special licence. The mother, informed of this, drew up an energetic protest, with what result remains yet to be seen.

As a specimen of Roman Catholic reasoning, we subjoin an extract from the bishop's letter.

He states that though he has not the *legal* right to baptise the boy, he is entitled to do so. For one of the articles of the Constitution declares:—"The nation professes the Catholic Apostolic Roman religion, and the State protects it." Now, if the State supports the claims of Mme. Ellis de Johnson, it defends Judaism, and not Christianity. Mme. Johnson has, moreover, forfeited her maternal rights, for an article of our Constitution expressly states, that if parents are cruel they lose their rights of guardianship. And can there be anything more cruel than to deprive the child of the blessing the Church is about to bestow on it! And then the letter closes with a quasi-pathetic appeal.

The mother writes:—"They have taught my son to wish for being baptised, and that after he had committed an act of great disobedience. Your Excellency knows that God's ways are ways of wisdom, and wisdom, as our Bible says, is gentle. If my son wishes to become a Christian, let him be one; but let me first be persuaded that it is his own inmost conviction, and not forced on him by others. At present, under the circumstances in which he is placed, he is unable to decide. Let first my rights, as given me by nature, be respected by the civil law. . . . The bishop's language is unworthy of his Master, the holy Jew Jesus, and reflects no credit on the religion which he professes. . . . I adjure you, as the highest magistrate of a civilised and Christian nation, to restore unto me my son. You are a father, and can sympathise with me. And yet you cannot fully understand the feelings of a mother bereft of her child."—*Scattered Nation*.

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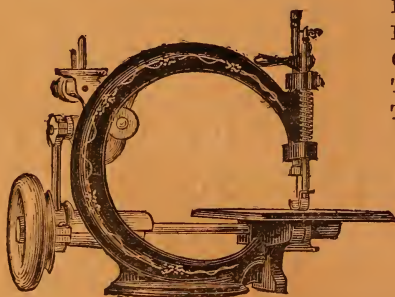
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